

A Summons for Sleepers.

Wherein most grievous and notorious
offenders are cited to bring forth true frutes
of repentance, before the day of the Lord
now at hand.

Hereunto is annexed, A Patterne for Pastors,
deciphering briefly the duties pertaining to
that function, by Leonard Wright.

Newly reprinted, corrected and amended.

Woe be to the inhabitants of the Earth, and the Sea, for the di-
uel is come downe vnto you, whose wrath is great, because
hee knoweth that his time is but short. Apoc. 12. 12.
Be sober and watch. 1. Pet. 5. 8. Happie are those seruants
which the Lord when he cometh shall find waking. Luke
12. 37.



1500



1589.

from London



Q 6 2 1

The Epistle to the Reader.



O feede thy fancie with frivollous fables gentle
Reader (as to tell thee of drowsie Endimion, who
desired of Iupiter, to sleepe perpetual: or Epi-
menides, who in seeking his fathers sheepe, tooke
a nappe of fortie and seven yeares long, or those
seven supposed Saintes, whom the golden Le-
gend reported to have slept two hundred yeares
and odde) is no part of my purpose. But rather as
one in griefe of conscience, for the zeale of my

God, what in me lyeth, to wake and stirre vp those wicked and sinfull
suggards, whom the cursed serpent in Paradise, aboute fve thousand
fve hundred sixtie and two yeares past, applyinge not the sinne of the
sea calfe to their heades, but that inchaunted apple of perdition to their
hartes, hath so venomously infected with contagious poyson of
iniquitie, and lulled so soundly a sleepe in the carelesse cradle of securi-
tie: that neither the golden belles of Aaron, the thundring trumpe of
Esay, the well tuned Cimbals of David, the pleasant harmonie of the E-
uangelists, nor the sweete comfortable pipe of Christ himselfe, could
once as yet allure them to repentance and amendment of life: trusting
that God by this my plaine rough Summons, penned without feare, or
flatterie, shall now in the dawning of the day, ring such a peale at the
dore of their conscience, as shall either moue them at length to loue
him in his mercies, prouoke them to feare him in his iustice, or leaue
them vncusuable in the day of vengeance. But of all the sinfull crue
of napping sleepers in generall, is lately reuealed vnto vs, one notable
and pestiferous sect especiall: most odious to God, grievous to his
Church, dangerous to the State, and noysome to the common wealth,
of whom the holy Ghost by the penne of the Apostles, hath most lo-
uingly forewarned vs: decyphering them in their colours, with titles
correspondent to their manners: as couetous boasters, disdainfull mock-
ers, false accusers, murmuring complainers, dissembling hypocrites,
Authors of sectes, and despisers of authoritie: hauing a similitude
of godlinesse, but haue denyed the power thereof, in whom Satan
hath transformed himselfe into an angel of light, whose restless rage
doth manifestly shew the ruine of his kingdom at hand. These vnder a
colour and shadow of religion, are so vehemently set on fire to shake
off the yoke of obedience, and seeke inuouation: as nothing is thought
tolerable but what they like, and what they allow must onely stand
for law: whereby the church is torne in peeces, authoritie contemned,
vice aduanced, vertue neglected, and all men in opinion wonderfully
distracted. Looke where they do loath, euerie mite is made a monster:
euerie gnate, a cammell: and euerie trifle a trespasse, which must be euil-
ously ripped vp, and made open to the view of the world. But where
they like, mountaines are no moates, nor beames no blemishes: loue
must couer the multitude of sinnes, and all thinges smothered vp with
a shew of hoinesse. Their pretence (as their Captaine saith) is to marre

Gen. 3.

1. Tim. 3. 3.

1. Tim. 4. 2.

Iud. 16. 18. 19.

2. Cor. 11. 13. 14.

Apoc. 13. 13.

the

The Epistle to the Reader.

The Discreet
Discombed,
the Discreet
pretended.

The Discreet
rate, Discreet,
and prop'e.
Mat. 7. 15. 16.
Act. 20. 29. 30.

Richard the
second.

1. Reg. 24.
Psal. 105. 15.

Rom. 13. 2. 5.
1. Pet. 2. 13. 14.
Tit. 3. 1. 9. 10. 11.
Heb. 13. 7.
1. Tim. 5. 1. 17.

the Prelate, the auncient graue Pastors, reuerend Fathers, and chiefe pillars of our Church: the middle corde of that threefold cable, the onely anker staffe and stay of our common wealth: much like those rauening wolues, which by no meanes would enter league with the poore sheepe, vnlesse their Mastiffes (whom they feared) were deliuered vnto them: but dangerous was that peace, and simple were those sheepe, to yeelde their dogges to such as fought to pray vpon their carkasse. They resemble in diuers points that notable and presumptuous crue, Iack Straw and his fellowes, who being diuclishly incensed with mutation, pretending a cause of libertie, stirred vp such trouble & ciuill discention in this land, as nothing could appease, vnlesse the king would graunt to put downe all the nobles and prelates, reseruing onely a few to be of his counsell, and the rascall rable of begging Friers, to liue of the peoples deuotion: much like the prelacie which these new deuiling church founders are now so desirous to haue established: who must be no Bishops, to beare the state and title of honor, but superintendents to controll Princes: no beneficed men, and why? because it bringeth a charge, as frutes, tenthes, and subsidies to her Maiesties coffers, hospitalitie to their neighbors, and generall reliefe to the poore: but must liue popularly with their secte vnder other mens tables, and their tongues tyed to other mens purses. But Iack Straw was taught to know how horrible a thing it was, once to lift vp either hand, tongue or hart against the Lordes annointed, or doe his Prophets any harme, by sheathing the Maior of London his dagger in his bosom. So woulde these be learned to vnderstand, that the word of God doth teach, and our English lawes command, obediently to honour the Prince, and reuerence the Prelate. To conclude (gentle Reader) I craue only thy friendly cenfor without partialitie, not forgetting the good Hermit, who hauing three of his friendes come to visit him, for want of better dainties to entertaine them, bestowed on euerie of them an olde apple, halfe putrified with spots. The first friend, to shew his affection, deuoured his apple hartely, sound and rotten together as it was. The second, more nyce then wise, because his was spotted in part, disdaine fully threw away the whole. The third, making choice of the best, reiected onely the rest. So doe I wish thee, not with the first friend, to deuoure the badde with the good: neither with the second, to cast away that is good because of some bad: but with the third, to accept and vse that is wholesom, and refuse that is lothsom. Vale in Christo.

Leonard Wright.



A Summons for Sleepers.



After that the Apostle Saint Paule had taught the Romanes many notable lessons and rules, touching the doctrine of christian faith, charitie, and obedience to Magistrates. In going on to exhort and perswade them to repentance and amendment of life, hee taketh occasion to speake of time, of sleepe, of light, and of darkenesse. And that considering the season (saith he) that it is now time, that we should wake from sleepe: for now is our saluation nearer then when we believed. The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and put on the armour of light, &c.

Rom. 13. 11.
12.

This worde dormire to sleepe, in some places of the holy scriptures, is taken for requiescere, to rest, as our Saviour Christ came to his Disciples and found them a sleepe: Christ himselfe slept in the sterne of the ship, and Peter slept betwene two souldiers. Againe in some places, it is taken to sleepe in sepulchro, the graue, as David and Salomon slept with their Fathers: Behold saith Job, I must sleepe in the dust, and Saint Paule saith, The faithfull that are dead, are fallen a sleepe in Christ: But that sleepe which the Apostle doth here speake of, is to sleepe in ignorance, darkenesse and sinne. The way of the vngodly is called darkenesse and shadow of death. To wake vp this kinde of sleepers, and rebuke the world of sinne, is my chiefe intent and purpose in this booke. Which is no doubt, a thanklesse office, and a verie vnchristie occupation, veritas odium parit, truth neuer goeth without a scratcht face: he that will be true with vs vobis, let him looke shortly for coram nobis. So long as Micheas prophesied victorie against the Assyrians, he was a trim Prophet: but after when he tolde them the contrarie, they had him in great disdain. When our Saviour Christ fedde the people, they would haue made

1. Thess. 2.

Ioh. 6. 15.

Mat. 27.

him a king: but after when he began to rebuke their naughty manners, they desired to haue him crucified: euen so in these dayes, our daintie eares can hardly abide to heare our vices touched: Much like the foolish Ass, that when he is a loading standeth stocke still, but in taking the load off his backe, doth yearke out behinde. It may aptly be saide vnto our people, as Partiall the Poet saide once to his friends, My friendes (saith he) you will imbolden me to speake the truth, and the truth is this, that you can not abide to heare the truth. He therefore that will boldly vtter his conscience without feare or flatterie, shall hardly escape without imminent danger. Notwithstanding how odious and despised soener Gods Prophets shall seeme to the eyes of the world, they must not be afraid to speake the truth, & to beate down the infection of sinne and wickednesse. How dangerous soeuer it be so; Not to reprove the filthinesse of the Sodomites,

Gen. 19.

Mat. 6. 18.

2. King. 12.

3. King. 18.

Jonas. 3.

Mat. 10.

Ezech. 3.

Prou. 17.

Psal. 139.

yet must he not cease to say vnto them- I pray you my brethren, doe not so wickedly. Though it cost John Baptist his head, yet must he not forbear to say vnto Herod, It is not lawfull for thee to haue thy brother Philips wife. Though Sathans message seeme neuer so perillous, yet must he not be afraid to say vnto Dauid, Thou art the man, it is thou that hast done this deede. Elias must not be afraid to say vnto Achab, It is thou and thy fathers house that hath brought this plague vpon Israel. Jonas must not refuse to crye out in the streets of Ninine, Yet remaineth soztie daies and Ninine shall be destroyed. Our Saviour Christ sent forth his Disciples as sheepe amongst wolves. I haue giuen thee a face of bzaile, as hard as a flint stone, that thou shalt not be afraid to tell my people their sins and offences, saith the Lord. As Christ himselfe tooke all our sinnes vpon him, so ought euerie good christian to take the iniuries done to Christ as his owne. The Lord hateth as well him that iustifieth the vngodly, as he that condemneth the innocent. O Lord (saith Dauid) I haue alwaies hated those that loue not thee, and bene a straunger to those that haue forsaken thy law, Amicum esse licet (saith the Philosopher) sed vique ad Aras. Dauid woulde haue no friendes but those that were Gods friendes, noz enimies but those that were Gods enimies, and hee that will beare with the vice of his dearest friends.

He that is not
with me, is a-
gainst me,
saith our Sa-
uiour.

for Sleepers.

3

friendes wherein God is offended, is untowzthie the name of a chysitian. And he that rebuketh vices where amendment doth follow, killeth the sinner that man hath made, and saveth the man whom God hath made. We reade in the Gospel, of certaine people that were possessed with devils, which Christ himselfe did cast out, and gave power to his Disciples to doe the like. But I thinke, in no age from the beginning was there ever so many possessed with devillish spirits, as in these our miserable dayes. In old time, Agar was more fruitful then Sara: and in our time the Church is so barren, & the world so frutesfull to bring forth huge swarmes of wicked impes, that hard it is to finde one corner, calling, or kinde of life without them. We reade of seven principall or captaine devils, who have alwaies bozne a great sway amongst men. The first called Lucifer, the devil of pride and presumption, The second, Belzebub, the Lord of envie and malice: The third, Sathan, the maister of wrath and disdaigne: The fourth Abadan, the patrone of sloth and idlenesse: The fift, Mammon the father of covetousnesse and snidgerie: The sixt, Belphegor, the God of gluttonie and drunkennesse: and The seventh, Asmodius, the ruler of lecherie and whoredom. And whosoever is infected with any of the saide vices, be sure he is possessed with a great captaine devil, which must of necessitie be cast out, or els of force the man must perish. Add surely the Clergie of long time have beene verie careful and diligent in discharging their duetie herein, so as the immortall seede of the Gospel, since the Apostles time was neuer more plentifully sowne. Notwithstanding the small testimonie of amendment declareth it to bee rather knowne then kept. The people so lovingly linckt in league with the devil, their eares are so deafe, their senses so dull, their willes so obstinate, and their harts so barren, as they have neither sence to tast, stomackes to digest, nor harts to credit, except it feede their filthie infected humors. I thinke if the preachers should go in sackcloth like Esay, or with yrons about their neckes like Jeremie, yet were there small hope of amendment. If those good auncient fathers who complained so grievously of the wretchednesse of their time, did see the horrible abuses and vile corruptions of our age, they would wonder at our follie, and burst out in teares at our miseria,

Mar. 16. 9.
Mat. 10. 1.
Luke. 4. 36.
Luke. 9. 1.

Esay. 14.
Mat. 12.
Luke. 22.
Apoc. 9.
Mat. 6.
A gaping
fool.
Job. 3.

Luke. 13. 3.

Esay. 15.
Ier. 28.

miserie. O if Saint Paul himselfe were here now to see our pittifull dayes, when charitie is growne so colde, and humanitie almost forgotten, no doubt he would wonder, and say, Surely these people are possessed with diuels, they sleepe in sinne, and it is high time to wake them.

Elia. 34.

Esa. 5.

Pra. 4.

Amos. 4. 1.

Mich. 2. 1. 2.

3. Kin. 21.

Mat. 4.

And first to beginne with the great rich giants and covetous ppylinging cozmozants of this land: aboundance of wealth hath so bewitched their insatiable mindes, and taken such rooting in their stintle parts, that neither the feare of God, the infamie of the world, nor hell mouth that gapes for them, can once stauinch their greedie desires. There is such toyning of house to house, ground to ground, selde to selde, land to land, farms to farms, and liuing to liuing, to maintaine their poud backs, golden heaves and costly thyuates, still scraping for superfluitie, that the poore can not haue to aide necessitie: the one wallowing in welth, and floating in prosperitie, the other wrestling with neede, and like to sinke in miserie. They haue power to get riches, policie to keepe them, and time to possesse them, but want parts to vse them: so as the more goods they haue, the more they desire, and lesse good they doe. A number haue too much, but none haue enough, hauing so many wiues, that they can doe nothing well. They swell with intollerable pride and enuie, oppressing their poore brethren, some by force like Lyons, and some by fraud like foxes, so that if rich Achab beginne once to fraine, all Melchissincher Bail & other places to helpe, can not keepe poore Naboth his vineyarde. Againe, they build great gorgeous houses, as though they should liue for euer, and surfet with excess of diet, as though they should dye to morrow: being lesse charitable then the diuel himselfe, who desired to haue stones turned into bread: but they turne and conuert these and bread that was wont to feede the poore, into houses and brauerie, & haue brought the common welth to common miserie. The sely wretched soules may see theiſ eyes with gazing, but their bellies may serue for food. The gods of christians, by right, should be pſuate to no mans lust, but common to enery mans neede, according to their state and calling: But they are prodigally spent in vaine pompe and superfluitie, and made inticing baits to draw men to sinne at their pleasure, and repent at their leisure. Hypocritiss and
super.

superstition did blear the eyes of Papists: and ambition and covetousness putteth out the eyes of the protestants. In times past, he that held by violence that was not his owne, or converted other mens goodes to his owne use, or sought either by fraudulent or violent meanes to take away their lands or livings, was accounted a thiefe, and the lawes prescribed severall punishments, and kindes of death, according to the qualitie of the offence. But if there were commission granted at this day to hang by all thieves and robbers, I thinke we should rather want gibbets then thieves to furnish them. These wozldlings (no doubt) are possessed with Hammon that great maister diuel, they sleepe in sinne, and it is high time to wake them. Either they thinke there is no God, or I must thinke they are no men.

What meane you my brethren and countrymen? will your covetous mindes never be satisfied? Christ hath redeemed you from the wozld, and will you still be partners with the diuel in possessing the wozld? It will shortly passe away and perish before your eyes, and will you make it your God? What madness is it to repose your felicitie in that which is nothing els but troubles to your bodies, disquietnesse to your mindes, cares to your hearts, incitements of vice to your children, seedes of ennie to your neighbours, and occasion to your enemies: Never got without trauel, kept without danger, nor left without griefe. Gold is called the baite of sin, the snare of soules, and the hook of death. It is aptly compared to a fire, whereof a little is good to warme a man, but too much will burne him by altogether. Covetousnesse is called the roote of all euil, there is nothing worse then a covetous man, saith Iesus Sirach, nor a more wicked thing then to loue money: for such a one hath enen his soule to sell. A covetous mans purse is called the diuels mouth: The chariot of covetousnesse is saide to be carried of foure wheeles of bices, churlishnesse, saint courage, contempt of God, and so, getfulness of death: it is drawne by two horses, called greedy to catch, and holdfast: the carter that draweth it, desire to catch, and the carter hath a whip called loth to forgoe.

If rich wozldlings would waigh with them selues; the great wealth they possesse, and the little good they doe withall; what intollerable evils they haue committed, and how much better

2. Pet. 3.

Prou. 19.

Prou. 31.

Eccle. 31.

1. Tim. 6.

Eccle. 70.

Barnard.

Mar. 10. 25.
Mat. 19. 23.

Abacuck. 2.
Amos. 6.
Iob. 21.
Esay. 34.
Ierc. 12.

Psal. 22.

Amos. 6.
Gen. 25.
Wisd. 6.
Ierc. 25.

Iam. 5.

2. Pet. 2.
Esay. 34.]

Mat. 8. 12.
Psal. 11.

Mat. 16. 26.

better they might haue done : how apt they are to offend, and how slow to amend : they would be ashamed to liue, and in great feare to dye. It is hard (saith our Saniour) for a rich man to enter into the kingdom of heauen, they are more hardly conuerted vnto God then poore men, for three causes. First, for that pride is alwaies annexed vnto riches. Secondly, the hart of a rich man is choaked with worldly cares. Thirdly, for as much as they are indued with temporall comforts, they haue small regarde vnto spirituall consolation. Woe be vnto such greedy worldlings and fat bulles of Basan, as couetously gather together euil gotten goodes, that they may set vp their nestes on high to scape from misfortune: which walke in wealth and prosperitie like pampered oren preserved for the day of slaughter, kicke at their duetie, breake the hedge of their boundes, and runne where they list : without speedy repentance they shall shortly be turned into hell, and all the people that forget God. Woe be vnto the proud welthie rulers in Sion, that sit in the chaire of wilfulnesse, and lye vpon soft couches, and beddes of Iuorie, selling their birthright with Clau for the Potage of pleasure: for they shall be sore punished. Doe to now you rich worldlings and Rams of the focke which liue here in pleasure and wantonnesse (saith the Apostle) Weepe and howle for the miseries that shall come vpon you : for the day is at hand, when you must geue account of euerie pennie you haue receiued and were put in trust withall. When without speedy repentance your welth and prosperitie shall be turned into scarcenesse and penurie; your ioy and glauenesse, into sorrow and heauinesse : your mirth and pleasure into lamentation and mourning : your peace and securitie, into miserable calamitie; and your daintie diet, into weeping, wailing, and gnashing of teeth : fire and bymstone, storme and tempest, this shall be your portion to drinke. What profiteth it a man to gaine the whole world, and yet loose his owne soule.

If a noble man sending his seruant about his affaires, shall commit his money into his handes vpon trust; with a commandement in writing how to lay it out : thus much vpon such a thing, and thus much vpon such : if that seruant when his maister shal call him to account, shal say vnto him:
thus

Thus much I spent vpon pompe, pride, and superfluitie, and thus much vpon riots, whoresdom and vanitie, so as I coule spare litle or nothing to bestow as you commanded: he would surely take that malapert fellow by the eares, thrust him out of his seruice, and commit him to prison for his latrocinesse. Euen so hath God himselfe, the Lord of all Lordes, made and appointed rich woꝛldlings his seruants and stewards, committing his treasure into their hands vpon trust, with a commandement in writing, to bestow it in helping and relieuing his pooꝛe distressed childꝛen, whom he hath chosen to receiue the glad tidings of his gospel, and be heires of his kingdom, to whom he hath left here in his owne stead, to supply his owne absence, and whatsoeuer is done to them, his pleasure is to accept it as done to himselfe. It was promised Moyses for a blessing, that the land where he dwelt should neuer be without pooꝛe people. He that considereth the pooꝛe and needie saith the Psalmist, the Lord shall deliuer him in the time of trouble, but he that hath this woꝛld for god, and seeth his brother haue neede, and shutteth vp his compassion from him, saith the Apostle, how dwelleth the loue of God in him.

Mat. 11. 5.
Iam. 2. 5.
Luke. 6. 20.
Ioh. 12. 8.
Mar. 14. 7.
Deut. 15.

Psal. 41.

1. Ioh. 3. 17.

We not deceiued my brethren, God will not be mocke: as woꝛldly riches are Gods good blessings, to such as can vse them: so are they his fearefull curses to such as abuse them. You ought to spare neither goods nor lands to maintain the law of charity. Seeing he that hid his talent was cast into bitter darkenesse, no doubt, such wicked stewards as doe not onely hoꝛde vp, but also waste, mispend, and abuse the Lords talents, shall be sore punished.

Galat. 6. 7.

O Dines diues, non omni tempore viues,

Fac bene dum viuus, post mortem viuere si vis.

Barnard.

Da tua dum tua sunt, post mortem tunc tua non sunt.

He that stoppeth his eares from hearing the pooꝛe, saith the wise man, shall cry himselfe and not be heard.

Prou. 21.

It is true in deed that euery man ought to haue an honest care for his familie: nature roth teach it, reason doth perswade it, the woꝛd of God doth allow it, and he is woꝛse then an insbell that neglecteth it: yet not for superfluitie, but according to his state & calling, to aide necessitie: and that after the rule of our Saviour Christ, first to seeke the kingdom of God and then he will blesse all his laboꝛs, and increase his stoꝛe.

1. Tim. 5. 8.

Mat. 6. 33.

Prou. 10.

Prou. 17.

Prou. 28.

2. Cor. 9. 10.

Prou. 12.

stoze, so as he shall alwaies haue sufficient: it is not abundance, but the Lords blessings that maketh rich: prosperitie saith Salomon, doth follow liberalitie: so that he which is liberall to the poore, shall neuer want: and dayly experience teacheth how God doth commonly blesse the good householder with great plentie; when hard patching proulers haue often such scarcitie, as all men wonder how the diuel they waste it.

Iam. 2. 13.

Mat. 7. 12.

Leuit. 25.

Deut. 15.

Mat. 5. 42.

Prou. 19.

Mat. 10. 29.

They that
feare the Lord
will not mis-
trust his
word. Eccle. 2.
Iam. 2. 16. 13.

An other intollerable mischiefe, is that incurable canker of blurie, which hath brought many an honest man to misery. It is the office & duetie of a good chryistian, whom God hath enriched with plentie, to be alwaies ready & willing either by liberall giuing, or charitable lending, to help, comfort and relieue his poore needy neighbors in distresse. The law of nature doth teach it, the rule of charitte doth will it, and Chyrist himselfe doth command it. Whatsoever you would that men should do vnto you, do euen so vnto them, for that is the law and the Prophets. If thy brother be impouerished & fallen in decay, thou shalt relieue him, thou shalt open thy hand to thy poore brother, and lend him sufficient for his neede. From him that would borrow, saith our Saviour Chyrist, turne not away thy face. He that hath pittie on the poore, saith Salomon, he lendeth vnto the Lord: and looke what he laieth out, it shall be paide him againe. Seeing then, that God himselfe the author and giuer of all good blessings: and without whom not so much as a sparrow falleth vpon the ground; whose promise is euer most certaine and sure yea and Amen, will be suretie for his poore afflicted members, and pay their debts to the bittermost farthing.ours there is no honest nature, nor true chryistian hart, hauing any sparke of grace or feare of God, knowing himselfe to haue stoze to helpe his poore needy neighbors in distresse, that contrarie to his owne conscience, either would or durst so dissemble and mocke with his heavenly maiestie, as to answere him with excuses.

As loue and charitie, are two speciall fruites of faith and religion: so are free gift & fauourable loue two speciall fruites of loue and charitie, and most certaine tokens to know a pitifull chryistian from a cruel infidel.

And as we are commanded to lend, so are wee to lend freely without vsury. Thou shalt not oppresse or bite thy brother with

with gaine or vsurie: for that is not to help or relieue, but rather to impouerish, and vtterly vndo him: Cursed bee that lone that bringeth bozowing to begging.

Exod. 22.

Pro. 28

An olde dog and an hungrie flea is saide to bite soze, but the couetous vsurer biteth sozer: He that is once catcht in the vsurers bonds, is much like a bird snared in a lime bush, the more she wozzles, the faster she is. Cato being asked what it is to lend vpon vsurie, answered, *Quid hominem occidere?* Saint Bernard would haue a man rather to do any slavery than sell his patrimonie: yet rather to sell his patrimonie, than bozow vpon vsury. Chrysostom compareth vsury to the sting of an Aspe, whose venomous infection casting the party into a pleasant sweet Aspe, disperseth so into euery member of his body, that presently he dieth: euen so the bozowing vpon vsury seemeth sweet for the time, but in the end, the venomous infection thereof wil so runne through his substance, that all that he hath is sone conuerted into debt.

Cicero offic.
lib. 2.Bernard vpon
that can-
ticle. Sermo.
39.Chrysostom
vpon Mat. 5.

These are the deuouring caterpillers of the common wealth, whose eares, in respect of any goodnesse, are as deafe as a dore naile, their eyes as blind as a beetle, their harts as a flint stone, and their pouch as greedie as hell mouth. An vsurer is worse than Judas, who after he had sold Christ but once, repented, and restozed the money againe: but the vsurer selleth him in his members continually, and yet neuer repenteth nor restozeth the money againe: hee is compared to infectious lepers, vnmeet for any christian assembly, or to a noisome hogge, for that he is neuer profitable til he die, that his friends may striue for his wealth, the worms for his carcase, and the deuils for his soule. We are taught in the holy Scriptures, to reiect him that is an heretike, after the first & second admonition, as a firebrand of hel, knowing that such a one is peruerbed, and seemeth euen damned in his owne iudgement. And forasmuch as the vice of vsury is directly against the commandement, & yet most wilfully & obstinatlie is practised after so many & vehement admonitions, I think it verily in those so often warned, a sinne against the holie Ghost, which shal neuer be pardoned, neither in this worlde, nor in y^e worlde to come: but euen as Lucifer was cast down from heauen, into the horrible dungeon of hell for pride: so shal they be cast headlong downe fro the earth, to fry in hell

Titus. 3.

Exod. 22.

Mat. 12. 31

Marke. 3. 29

1. Iohn. 5. 16

Psal. 15

toyments for conciousnesse. So loathsome was that filthy broode in times past, that they were excommunicate, as unworthy to come in ante chryistian congregation, nor suffered to be buried in Chryistians mans buriall: and if they fell in pouertie, it was not lawfull for anie man to releue them, neither might the minister in time of sicknesse resorte to exhort them: but were suffered to die like dogges, as they liued.

Some thinke to qualifie the offence, by taking somewhat lesse than ordinarie: but we may not seeme wiser than the holy Ghost: there is no more meane in this vice, than is in theft, adulterie, and murther. He that stealeth a pennie, is a thiefe, as wel as he who stealeth an hundred pound: he that committeth fornication but once, is guiltie as well as he who hath offended a dozen times: hee that killeth but one man, breaketh the lawe as wel as he who hath killed twentie: and he that taketh but a pennie of gaine, is an vsurer as well as he who taketh ten pound. Though the dogge bite sooner than the flea, yet the flea biteth. Adam thought it but a small offence to bite the apple, but hee was banished from Gods presence for breaking his commandement.

Some would cloke their vsurie by fraudulent bargaines and sales: but though such subtill woyldings, boyde of all conscience, charitie, and feare of God, be neuer so craftie and politike, to seeke some meanes by woylding of lawe, to runne headlong to the deuill, yet God will not be mocked: truth is truth, and falshood is falshood. Whatsoeuer is lent out either in money or wealth, if the lender receiue moze in gain than he deliuered out, it is vsurie: the alteration of the title cannot take away the badnesse of the vice.

Some to auoid the name of an vsurer, denie to lend anie at all, who in flying of *Scylla* fall vpon *Charibdis*, and in stead of an vsurer become a manslaughter. The commandement hath two branches, to lend, and to lend without vsury: so is there two wayes for couetous rich woyldinges to runne headlong to hell, the one by lending vpon vsurie, and the other in not lending at all: and to die for if, they will thether either by the one way or the other: and seeing they will needs goe, I thinke it better to send them that waie, by which other may haue some vse of their money, than to stop the way clean vp.

Thele

Deut. 23
Ezech. 18

Psal. 112
1. Iohn. 3, 17

These blurers (no doubt) are possessed with some great master deuill: they sleepe so deadely in sinne, that hard it is to awake them, and therefore to themselves I leaue them.

Some thinke the borrower to be an offender as well as the lender, but I am not of that minde: for God knoweth poore soules, wher eas he is enforced through extreame necessity, without any euil intent, would be glad to borrow freely: but he is constrained to pray hartely, and pay deereley: & so long as the mind and intent is not defiled, no sinne is committed: as a woman that is abused by force against her wil, or he that being in perill vpon the seas, casteth his goods out of the ship to saue his life: or he that is beset with thieves, giueth his purse freely, least his throat should be cut violently.

The next grieuous abuse in this lande, is the corruption of iustice, by means of too many ambitious Lawyers, who swarme as thicke now, as the friers in times past, and are as couctous as they were superstitious: and as those wilfull beggers were maintained of deuotion and charitie, and the marchants are enriched through pryde and hauerie: so doe they liue by malice and enuie: by whom our good lawes are abused, as though they had bene made rather to enrich the lawyers, than for crectioun of iustice, & become like spiders webbes, where great flies passe easily through, but little flies are strangled: or a baite to catch birds: the lawyers are the foulers, the iudge the net, and the poore clients the birds: for though their cause be neuer so plaine and sure, yet were hee much better to giue halfe the price of his coate at the first, than to defend the whole through bribery and corruption of iustice. So long as their clients continue in greasing their insatiable hands with *unguentū rubrum*, they seeme to seele their matter, incourage them to proceede, and extolling their cause, as though the day were already wonne, till they haue drawn all the money out of their purses, and the marrowe out of their bones: at last when all is gone, so as they cease to feede them, as the crowe doth her byats: then ware they cold as a stone, and finding one cattell or other, send them home to agree amongst their neighbors: ah foolcs, so they might haue done before.

They are much like a bryamble bush standing in the midst of a plaine field wherunto the poore shep in time of cold stormes

Ier. 19

Esay. 24

To offend the
good I meane
not, & to spare
the wicked I
may not.

To sel iustice
is intollerable,
but to sel ini-
stice, is either
briberie or
plaine knowe-
rie.

They let the
man goe that
offended, and
punish the
purse that ne-
uer offended.

runne for succour and harbor so long, till at last by litle and litle, being robbed of their fleeces, are sent away naked. There is a pretie storie of a blinde man, who carried about his fellows being lame, these in the way by chance finding an Dyker, fell at debate which of them was most worthe to haue it, the one alledging his eyes, the other his legges: at last agreeing to be iudged by the next man they should meet, happened vpon a lawyer, who taking vpon him to end their strife, opened the Differ, gaue each of them a shell, and ate the meate himselfe.

Thus vnder a cloke and colour of iustice, they haue prouled and scraped together the chiefe wealth & fat of the land, to the spoile & vtter vndoing of many an honest poore man, whose proud gorgeous attire, doe plainly shew, they intend to rob a sort of contentions soles purses to pay for them, by whom they are maintained to swim in silkes, while themselves do roist in ragges.

These lawyers therefore, are surely possessed with some great master deuill, they sleep in sinne, and more dangerous than profitable for me to awake them: but I wil pray vnto God to conuert or confound them.

All such, whose beginning is pride and ambition, most certaine their end will be shame and confusion.

Not to keepe the lawe, is iniquitic,

And not to mitigate the same, is tyrannie:

Pittie without equitie, is plaine partialitie:

And iustice without mercie, is extreame iniurie.

Corrupt lawyers, no doubt, are a scourge of God, sent in the old age of this froward world, to plague such wrangling and contentious men, as of an obstinate, wilful, and malicious stomacke, refuse to haue their matters ended at home amongst their quiet neighbors, according to Gods law: for as sinnes and disobedience do increase, so are punishments and iniuries heaped one vpon another.

There came on a time before Alexander Severus, two Christians proudly contending and accusing each the other, whom the good Emperour forbade to name themselves Christians anie more, for that their pride & malice declared them to be no followers of him whom they professed. But if Alexander did see how maliciously the people of our age do bere,

toke,

toſſe and turmoile one another in the law (not for correction of euill maners, but rather that one may enioy the goods and poſſeſſions of another, without either right, conſcience, or charitie: ſome neuer at quiet with themſelues vnleſſe they be at ſtriſe with their neighboꝝ, and then ſeeke to abuſe law & iniſtice, as a cloake to purge their crooked ſtomackes, where ſome pay ſo deare for a purgation, that hee is conſtrained to liue in miſerie all his life after. He might well thinke & ſaie; Surely theſe people are not inſpired with the ſpirit of God, but rather poſſeſſed with ſome great captaine deuil, they ſleep in ſinne, and it is high time to awake them. Yet ſome are enforced either to try law, or loſe right: to whom there be foure things requiſite. Firſt, a iuſt cauſe. Secondly, a true and faithfull counſeller to plead the ſame. Thirdly, a ſul perſe to feede the lawiers. And further, a ſure friend to ſolicit his cauſe to the iudge, and procure expedition, or els, if the matter be doubtfull, to prolong the time, to the end, his aduerſarie being wearied, may ſeeke to compound. This leſſon I had of a Lawier.

Amongſt a number of intollerable abuſes in this common wealth, the corruption of neg'igent officers is not the leaſt. The office of government is of many deſired, but of few wel executed: they profeſſe equitie and iniſtice, yet will neither take wrong nor doe right. They are apt and readie to reuenge euerie little triſle committed againſt themſelues, but regard not moſt græuous offences committed againſt God: agaynſt him they ſanour, the truth will not be heard: but againſt him towards whom they haue conceiued ſome ſecret diſpleaſure, they will not ſticke to ſet their hands and ſcales. They ſuffer all the Country to be choked and bered with filthie whorẽmongers, drunken maltwoymes, and ſole bagabonds, whereas the filth of a priuie, the ſinke of deade carrion, & the ordure of Cities do not ſo much infect the aire, as that curſed crue infecteth the common wealth: and yet theſe horrible vices remaine ſtill unpuniſhed, bozne withall, and lightly paſſed ouer, ſo long till they are growen almoſt incurable. Againẽ, they make a difference betwene the offences of rich men and poore men: the one is ſoꝛe puniſhed, the other for a priuie byibe ſcapeth free, ſo that priuate commodities baniſheth generall honeſtie: the lawe is toꝛne in

One poore man oppreſſing another by violence, is like a continuall raine that deſtroyeth the fruit: Prou. 28. He that of wilfulneſſe delighteth in law, ſhall ſtrive for a cockes combe and thirne as a daw: Tuſſer.

Preach. 3.

Abacuc. 1.
Ez. 5

péeces, so as right and iustice can take no place. Ephraim is oppressed by tyranny, violence beareth swaie, might ouergeth right: the poore are despised, the wicked advanced, vice vnererced, vertue vnrewarded, & good labours vnererced, and therefore better vnnade.

Dat veniam cornis, vexat censura columbas.

Amos. 6.

Pea, Democritus would laugh to see great thénies hang by litle thénies: And Heraclitus weep to see vicious men extolled, and vertuous men disdained: they haue turned true iudgement into bitterness, and the fruits of righteousness into wormewood. In Israel might none be chosen a Rab-bine till he could speake seauen languages: but I thinke a number of our officers are rather possessed with leue demils. Solon being asked what best preserved a common wealth, quoth he, when subjects obey the Magistrate, & magistrates the lawes: but they sleepe in sinne themselves, and suffer others to doe the like, and therefore it is high time to awake them.

2. Cor. 19

Forasmuch as officers appointed in authoritie to governe in the Church or common wealth, doe not execute the iudgement of man, but of God himself, who seeth the verie secrets of the hart, who hath neither respect of persons, nor receiveth bribes: It standeth them in hand to be wise, diligent, & circumspect in their callings, to examine by lawe, direct by iustice, and conclude by conscience: to keepe equitie, and deliver the oppressed: for as those which governe well, are accounted worthy of double honour, so are those that neglect their duetie, worthy of double punishment. Percie is granted to the simple, saith the wise man, but those that are set in authoritie, shall be soe punished.

Ier. 23.

1. Tim. 5. 17.
Luke. 12. 47
Wisd. 6.

Though our Preachers haue bene very painefull and diligent in discharging their duetie in some measure, yet is there noted a great fault in many: who haue gone so farre in seeking reformation in doctrine, that the people are growen to a playne deformation in life and manners: againe, they make great outcries against vice in general tearmes, but either they dare not, or will not tel men their particular faults to their faces: againe, they are verie vehement and hot as a tosse in reprehension, amongst the inferiour sort where smallest offences are, but in speaking against extortion, oppression,

flon, byberie & such other horrible crimes raigning amongst the superioꝝ powers, they are very faint, and cold as a stone. And as a learned man said once, they are like cockes nipped with kites clawes, they cackle, but they crow not. Again, they haue gone so farre beyond the boundes of modestie, in searching and ripping the blemishes and infirmities of their fellowes in open place, as their calling is almost brought to a 1 open contempt.

Spirituall Pastours amongst our elders, were had in great estimation and credit, but in these our wretched daies, they are rather disoayned, enuied, and despised, insomuch as though a graduat in scholes, or a Gentleman by birth, yet the very habit and name of a minister, seemeth so to disgrace his credit and estimation, as every inferioꝝ person is preferred & thought worthy to take his place before him. And as the foure cardinal vices in the superioꝝ sort before touched, are most grienous to the people, and cause of great inconuenience in the common wealth: so there be thre sorts of men most grienous to the clergie, and the chiefe cause of that, intollerable contempt of their function.

The first are couetous Patrones, who are so greatlie infected with the golden dꝛopke, as their church doores wil not be opened without a siluer key. He that will haue a Church liuing (what other good gifts so euer he be indued withal) he must needs bring this learning with him, to know who was Melchizedecks Father and Mother, or else a dish of master Latimers apples, or he may cough for any benefice.

The Prophet Dauid being willing to shew kindnes vnto Hannon, as his Father Nahas had shewed sauaour to him, 2. King. 10
sent his seruants to comfort him in his heauinesse: but the pincies & nobles of Hannon persuaading him that they were spies sent to search the Citie, take Dauids seruantes, and 1. Chron. 19
shaued halfe their beards, and cut off their garments hard by their buttockes, and so sent them awaie. And even in like manner doe greedy Patrones deale with pooꝝ Ministers, whome God hath sent vnto them with the Gospell of peace, gelding, paring, pouling, and cutting of the beards and skirts of Church livings, so as they are made but seruantes and slaues to their Patrones, and brought so bare so; the most part, that they haue not sufficient to maintaine them-

selues:

selues with thin diet and simple clothes, and liue out of debt, noꝝ able to giue a draught of smal drinke at their doꝝe: so as after their decease, a number of their wiues & childzen may go beg their bꝛead.

Gen. 47.

3. King.

In times past, not onely the Papists of a blind zeale, but also the berie heathen, haue bin alwaies very beneficial and bountifal to their Priests and soothsayers. Pharao was a cruell tyrant, yet in the time of famine, he had a special care foꝝ his priests. Iesabel a most wicked quene, yet fed the daie ly at her table foure hundred of her groue priests: the popish clergie, whose doctrine was nothing but deuises and fancies of men, were holden in such reuerend estimation, that nothing was thought too much oꝝ too good foꝝ them.

But the poꝝe ministers of the Gospell, bzinging the glad tidings of saluation, are contemned, despised, reuiled and defaced, and their liuings pinched, byibed, polled, pined & grutchd at: euery little being thought too much foꝝ them, & made a pꝛate to enerie catchpol & pelting officer, that if it were not foꝝ the fauourable kindnesse of our gracious louing Quen, a number had ere this day beene constrained to leaue their function, and flie their Countrie foꝝ want of lining.

It is wyitten how Dionisius comming into a Temple where Images were cloathed in costly coates of siluer and gold: These garments (quoth he) are too heauy foꝝ summer, and too colde foꝝ winter: and so taking them awaie, clothed them in linsay wolsey. These (quoth he) are moꝝe light foꝝ summer, and warme foꝝ winter. And euen in like soꝝte both Patroness and people in these daies, doe seeke, what possible they can, to spoile the clergie of tithes, lands, and all Church liuings, and thinke a cloake of linsay wolsey good enough foꝝ them: not like innocent shep that willingly yeld their flieces, but nogsome Goates that strike with their hoꝝnes. The good olde benefactors are gone, and new startps, who neither feare God noꝝ deuil, supplie their places. Abraham, Lot, and Job we haue not: Captaine Cornelius, and old father Thoby are blacke swannes amongst vs. Elias cannot finde his hostes of Sarepta: Paul the purpuresse, noꝝ Peter the Tanner: but many a churlish Babal and greedy cormorant, to pinch and pꝛol from vs what possible they can: these Patroness therfoꝝe are surely possessed with some great cap-
taine

taine diuel, they sleepe in sinne, & it is high time to wake them.

If the Ambassadors of an earthly prince, being sent in friendly manner to his subjects, should be so vn courteously entertained, as a number of Gods messengers are in England, no doubt he would be reuenged. If those that solde bones deserved to be whipt out of the temple, sure our church pollers who sell the temple it selfe, as Judas sold Christ, deserve to be hanged by in the temple.

The second sorte, are an intollerable crew of double faced officers, put in trust to see the princes lawes obserued, ecclesiasticall discipline executed, and contemptuous persons punished, who priuily, both fauouring, furthering, and maintaining the causes of diuers disordered and seditious schismatics, that boldly through their sufferance, dare presume to controll, gainsay and stand against her maiesties lawes established, to feed whose humors some commonly vse, vnder the title of an exhortation to the Clergie, in their accustomed assemblies, at Synods and generals, to seeke in open place with bitter inuectiues, disoainefull glances & most odious termes, to discredit and deface them. Beating into the peoples heads there present, that their pastors are no better then ignorant asses: meaning all such as shew them selues obedient to public order. Whereas in truth to speake generall, there was neuer a moze learned clergie in any Church since the Apostles time, then now in England, insomuch that the meanest sort, for the most part, are better able to teach and instruct the plaine people of their parish, in faith and good manners, then most of those spitefull spurring officers, are to speake in such a learned audience. I see no reason therfore why they should be likened vnto asses, except for bearing so quietly the heauie burthens and intollerable exhortations which those greedy prouoking corrompents doe dayly lay vpon them, being so pinched and prouoked, that their very liues are bitter vnto them: otherwise they are not so like the nature of Asses, as them selues are like the nature of foxes, whereupon this question may arise, whether asses or foxes be moze tollerable beasts in a common wealth: these pœuiss officers therfore, are possessed with diuels, they sleepe in sinne, and it is high time to awake them: the Lord of his mercie conuert them, or els of his iustice confound them.

Mar. 11. 15.

Mat. 23. 23.

24. 25.

The guilties
will not grieve
although the
galled grudge.

Judas.

2. Tim. 3.

Amos, 3.

Exod. 1.

Iam. 3. 1.

Rom. 12. 16.

It is meant
by such scho-
lers as will
be rotten be-
fore they be
ripe.

A selfe willed
foole is a pe-
rilous beast.

The third cause of contempt in the ministrie, is this:
Whereas in times past, the Church had but few teachers, and
many learners: it is now given to haue many teachers, & few
learners: It was thought in olde time, there were but fewen
wise men amongst the Greekes, and we thinke now there be
not so many fooles amongst vs. We all gloze of our know-
ledge, and presume of our wisdom, and this commeth to
passe through the number of scholers in this land, who doe
not onely encrease and multiply dayly without measure, but
also for want of right choice of good natures, the greater sort
being fantastickall, wilfull and wayward, whose wits being
strained against kinde, become disordered, disquiet and sediti-
ous: for it is hard to make straight by arte, that which is
made crooked by nature, when learning & eloquence is graft
in a wayangling, stubborne and contentious disposition, it is
a dangerous thing. For as in a good man, learning is the
armour of vertue, so when it hits in a wicked person, it is
able to worke much mischief. It is saide, that fooles set
neighbours at variance: but a malicious person hauing witte,
learning, and a plausible tongue is able to set kingdoms by
the eares. One scabbed sheepe will infect a whole flocke, and
one terring string byingeth a whole noyse of musicke out of
all tune, and one busie headed foole, that is learned, able to
bying a whole countrie out of all quiet order: and as few
breede consumption, so few many breed sursets: for certainly,
there is no more noysom member in a common wealth, then
a professed scholer vnbeflowed to liue by his profession: his
conceits is loftie, and his life loitering, whose idlenesse engen-
deth disdainfulnesse to labour, which through long suffe-
rance, must needs in the end, grow to some great inconue-
nience. By this meanes the Church is pestered with a sorte
of busie vaine glorious fooles, pufft by with a certaine spiri-
tuall pride, through a vaine opinion conceiued of themselves,
euerie one hauing a Church plat or common wealth in his
heade, who despising the iudgement of their elders, runne on
rashly before them, till they haue fallen into intollerable er-
rors. And hauing a great desire to bee taken for singular
wise men, zealous professors, and diligent builders, looke
grim and bigge with a haucie stearne countenance, much
like a windie egge, or a blowne bladder. And casting off
the

the yoke of obedience, hauing a pride to bee pænitish, neuer cease bzaibling and bzoching of new franticke follies, spredding of sects, and sowing of contention in the Church, being further wzapt in deuotion, then they can passe through with discretion: and vnder the colour of zeale, they rouse and rage without all measure: much like new wine, which without some vent, is like to bzeake the caske, as though Gods spirite insozced man to passe the boundes of christian modestie.

Titus. 3.

These, like euil birds that beray their owne nest, or hatefull snatchyng curre, neuer cease barking and railing in open audience at their fellow ministers, yea and such as their faultes and blemishes being rightly waighed, are seluer in number, and lighter in waight then their owne, whose innocent liues are able to confute their viperous slanders: vtterly despising all those in whom they see any infirmitee of man, as though themselues were some airie spirits. Especially, such as they perceiue moze pleasant and sociable of nature, or moze delighted in mirth and honest pastime for their health and recreation then agreeth with their owne Stoicall disposition: or if his gifts in preaching doe not altogether satisfie their fantastical humors, and his doctrine applyed to the seditious vaine: though the man be neuer so honest in life and conuersation, nor so carefull and diligent in discharging his duetie according to his talent: yet in the eyes of these vehement accusers, he is but a dumbe Dog, salt without sauour, a bell without a clapper, and a feeder without food: the children (say they) do cry for meat, but he hath none, neither for himselfe, nor them, except they will haue whole loues: as though he could doe nothing but cast the Bible at their heads. Such a wise reason made that late sprung vp heretike Brown, a brother of theirs, when he compared God to a man that loued potage well, that as a man might be gluffed with too many potage, so might God with one prayer often saide. Thus they accuse without truth, indge without authoritie, and condemne without tryall, whereby the poore ministers of the Church, who of a good conscience, doe keepe themselves within compasse of order, and indeuour to continue the people in due obedience to the same, are despised, defaced, and shaken vpp in open audience, as though

Luk. 6. 36, 42.

Col. 3. 3. 8.

1. Tim. 6. 7.

1. Kin. 12.

they were most grievous and notorious offenders, yea Iesabel was neuer more madd against the true Prophets, Herod against the innocents, nor the Scribes and Pharisees against Christ himselfe, then these severe censures are against their paye brethren, to bring them into hatred and discredit amongst the people, to the end, that by one meanes or other, they might hitch them out of their linings, and enjoy it them selves. Yea such is the miserie of our dayes, when youth are so fantastickall to inuent, and age so senselesse to credit, that the one is brought into fooles paradise, and the other into open dotage, being thought a thing seemely and tollerable for a yong scholler of small learning, and lesse wit, before he bee either ripe in knowledge, governed in life, or reformed in manners, to pycke by into the Pulpit, blushing like a black dogge, to controll, discredit, and deface the auncient graue Bishops, and reuerend learned Fathers of the lande: much like as a proud bearded Boye should sit in a chaire with a rodde in his hand, teaching: and S. Augustine and Chrysostom to say their lessons: In whose iudgement they are but lasie loyterers, dum Dogges, popish doctors, men pleasers, and their Churches no better then bennes of thæues, being growne so farre past shame, and boide of all humanitie, that now they fall from reasoning to plaine round railing, scoffing, learing, deriding, and threating of buffets, with bent fists: in so much as no state or degre can scape their venomous tongues. They looke like Lions, lare like Foxes, hisse like Adders, barke like Dogs, & if they durst, they would bite like Tygars: so maliciously measuring other mens doings by the crooked line of their owne imaginations, that I thinke if wise Salomon and learned Paul were here in these dayes: the one would be taken for a foole, the other for a mad man, Dumbe Dog is a great word in their monthes: that Sermon where Dumbe Dog is left out, is not worth a pin, it fits not their fancie: for why? their whole felicitie, is in barking and snatchng, yea rather then cease, for want of other, they would barke at the Moone and leuen Starres: They are much like the dogge that Cicero speaketh of, that being set in Capitoll, a tower in Rome to fray thæues, lest the thæues and fell a barking at true men, whose doctrine and example of life, tends onely to this end, to dyne the Quænes subsidies

Mat. 7. 15. 16.

to

to a lothfomnesse and milking of the present gouernement, and order established, to discredite her Maiesties supremacie, to deface her ministerie, & contemne her lawes, to surfeyt the Church with Schismes, and infect the common wealth with factions. And if wisdome in time doe not preuent it, then folle in triall will surely repent it.

To vse the laudable ceremonies of the Church, they make it an heinous offence: but in disobeying the Princes lawes, backebiting their superiours, slaundering their brethren, disquieting the Church, abusing the office of godly preaching by their vaine seditious prattling, they make no offence at all. They seeme very diligent & studious, but it is rather for novelties, & varietie to make an eloquent show, that by the perswasible wordes of mans wisdome they may delight itching eares, then for sound doctrine to conuert sinfull hearts: they vse cunning perswasions with faire golden phrases, but as Absolon did to steale away the hearts of the people from David: they proclaim publicke fastings, but as Jeshabel did to kill Da-
 both. For vnder colour of reformation, they seek to robbe God of his honour, the Prince of her due, and the Clergie of their linings: being as is supposed instruments of some others, who by their means seek to make the Church a marke to shote at, and a carkasse to pray vpon, to the spoyle, ouerthrow, and vtter confusion of Church, learning, religion, and all. Deuilers and fanciers were neuer good either for Church or common wealth. So Judas vnder a pretence of helinesse, desired to haue the oymment solde for a great summe to relieue the poore withall: but his purpose was to get the money into his owne bagge: so was it pretended that the lands of Abbies, Colleges, and Chauntries, should haue bene imployed to the enriching of the king, maintaining of scholes, and relieuing the poore, but they are put to maintaine pompe, pride, and superfluitie. Faire wordes and wicked deedes deceiue both wise men and foles.

Thus when vnder the name of a Sermon, these great builders haue tossed their fantastickall doctrine, such as Peter neuer planted, nor Paul neuer watered, before the light belising multitude, with such an outward shewe of holinesse, that Ladie hipocrisse her selfe could not more fitly handle the matter, spitting out their popson with cutting girds, dis-

1. Tim. 1. 6. 7.

2. King. 15:

3. King. 12,

Marke 12

Mat. 23: 24:

dainfull glikes, and pretie biting nips, against orders establi-
shed, Bishops, Ministers, Magistrates and all, so farre as they
dare. When like vnto the late rebels that rose in the North, in
the end of their traiterous proclamations, to blind the multi-
tude, pray for the Quene, full coldly and craftily God wot:
and so asmuch as all is done vnder ſ title of preaching, what
soeuer they say, al is taken in god part, and greatly commen-
ded without controlment or danger of punishment.

These are not those dumbe dogs which the Prophet spea-
keth of, but those barking curs, and proud stubborne, and dis-
obedient murmurers, false accusers, authoꝝs of sects, and des-
pisers of authoritie, which the Apostle speaketh of. Those sow-
lish Prophets & false dissembling lvers that are wise in their
owne conceites, follow their owne spirits, and speake where
they see nothing, which Esay and Ezechiel speaketh of, and
those Pharasaicall hipocrites, which say vnto those that come
nigh them, touch me not, for I am holier then thou.

These are no vnpreaching Ministers, but rather vnmi-
nistring preachers: for so they may haue as great lordship and
superioritie ouer their parishes, as the Prince hath ouer the
realme, the Bishop ouer his diocese, or the Pope in time past
ouer the Church: to teach what doctrine they fancie, establisth
what lawes they like, & obserue what orders they list, with-
out controlment, they are contented at Christs commaunde-
ment to go forth and preach. But if hee will haue any sacra-
ments ministred, hee must go himselfe for all them, for it go-
eth against their consciences.

These are no lasie loiterers, but diligent feeders, such as
John Leaden, David George, and Knipper Doling in Ger-
manie, apt and readie to sow Schismes in the Church, facti-
ons in the common wealth, and set the countrie together by
the eares. They are not idle, but sure they were better be idle,
then so busily occupied, in applying their wittes by art and
learning, to worke dissention and mischiefe in the hartes of the
people. They feede in deede, but their feede is such as can hard-
ly be receyued without danger. Whose hipocriticall puritie,
churlish fearne countenance, disdainig to giue men their
titles of honour, priuie conuenticles, and condemning our
Christian order in baptizing of Infants, doe manifestly shew
them no other, but the very sect of Anabaptists. And if that
graue

Esay. 56
Philip. 3:
Iude:
2: Peter: 2:
2: Cor: 12:
2: Tim: 3:

Esay: 5:
Ezech: 13:
Esay: 95:

Mat: 8. 19.

graue, reuerend and lerned father D. Whitgift now Archbischop of Canterburie, had not slept in in time, to withstande their subtile and peuisly deuises: we had ere this day felt as great hurly burly in the Church of England, as was of late yeares by their predecessors in the citie of Hunsler.

John Sledd
in his Com.

These are not hirclings in stead of shepheards, nor wolues in stead of hirclings, but rather deuils in stead of wolues. For if peacemakers be the children of God, sure these disturbers of peace must needs be the children of the deuill, they sleepe in sinne, and it is high time to awake them.

Hilaries sermon at the Synode at Heumes.
Mat. 5:9:

Yet by reason of their hipocrisie and straightnes of life, such as be of contentious natures, doe follow them and commend their doings. We need not now flee to the Poet Homer for his ayd in prescription of the Sirens, seeing this our unhappie age is so furnished with Harmaids, whose delicat tunes, pretended holines & swet venomous inticements do so rauish and tickle the itching eares of a sort of giddy headed people, as they do thinke themselves rapt vp into the thirde heauen. Whereby they haue hatched such a viperous brotherhode of scophant whelps, both dog whelps, & bitch whelps, half saints halfe deuils, with busie dissentious heads, prond disdainful stomacks, wilful wits, factious harts, base faces, golde mouths, & smooth glosing tongues: as this land before time was neuer troubled withall: Some snatching cures that bite before they barke: some barking shafts that would bite if they durst: some saluening spaniels much like y^e flatterring butcher, who gently claweth the Dre, when he intends to knocke him on the head.

Their tongues are much like Mercuries pipe, that enchanted the hearers.

They take great pleasure and delight in comming to sermons, not as scholers to learne, but rather as Iudges to controll, being growen so diuers in maners, & variable in conditions, that it is easier for a cooke to please an hundred mouths, with one dish of meate, then a preacher to order one sermon to content a dozen heads: some would haue matters of faith handled, some inuectiues against Papistrise, some vices rebuked, some sharpe & hotly, some gentle & cololy, all men other mens faults, but no man his owne faults. And as they disagree in matter, so do they in forme. Some like ancient doctors, some new writers, & some call that mans doctrine. Some would haue it polished with logicke & rethorike: & some call that perswasible words of mans wisdom: some would haue study in sermons, & some

some onely a sudden motion of the spirit : some would haue long Sermons, and some care not how short, and some so daintie and coy, that they can brooke no Sermons.

Thus what by the infectious crew of Papisticall heretikes on the one side : and this pestiferous sect of Anabaptist, call Schismatickes on y other side: the Church of God is greatly troubled and disquieted, good order, the pale of our parke, or common wealth broken downe : And the deere of Christ so dearly bought, in danger to be deuoured of a sort of wolues in lambes skins, and deuils in mens bizards, halfe Papists, halfe Anabaptists, who, though in some points they seeme to differ in opinions : yet in defaming her Maiesties gouernement, denying her supremacie in matters Ecclesiasticall, condemning her booke of common prayer, and the publike reading of the holy Scriptures, with diuers other points, they ioyntly agræ together as brethren : and vnder a glosing shew of obedience, like vnnaturall children, who at the commaundement of an adulterous stepfather, are willing and ready to thrust their swordes into their mothers belly, line gaping for a day to bitter their malice. At whose hands there is no other friendship, or true hearts to be looked for. But as Nabas king of the Amozites, would haue made with the king of Iabes, by pulling out their right eyes. So nothing can reforme, content or satisfie these, except yielding vp the authoritie of Ecclesiasticall gouernement into their handes. And therefore, certaine they are possessed with some great master deuil, they sleepe in sinne, and it is high time to wake them.

1. King. 11.

Forasmuch as heretofore their opinions haue beene opened, their fancies detected, their heresies confuted, and their arguments confounded. And yet neither reason can leade them, authoritie moue them, nor truth it selfe inforce them to yeeld, to confesse their errors, & amond their maners. It is high time to tie them shorter for infecting of others: such trees as lopping and watering cannot make fruitfull, must be cut downe. When gentle medicines will not helpe, the Physition must vse bitter potions : when the græued place can not be broken by plaisters, the Chirurgeon must lanch it. So when lenitie can not reclaine them, seueritie must correct them : so shall we haue more religion, and lesse contention. Though our Saviour Christ commanded to pardon our enemies,

inies, yet not his enemies: as to be angrie with sinne is not anger, but zeale: so to smite for offending God, is not to smite, but to correct to amendement: the lines of letwde men are a sweete sacrifice vnto God: it is a greater fault to let goe a Wolfe, than to kill a lambe in the flocke: and a greater offence to pardon a rebell or a traitor, than to kill a true man: Pro. 17. 13. but these are not called rebelles as they are, because they are not hanged vp as they should. He that hath a dogge that is a shepe biter, must by lawe either hang him vp, or else pay for the shepe he hath wearied: euen so the Christian magistrate, whome it hath pleased God to set in authoritie, and giuen charge to gouerne and defend his pooze shepe, knowing notorious biters lying in waite to deuoure them, must either hang vp those curre, or answere to God for those shepe that they doe wearie. The bridle (sayth Salomon) belongeth to the horse, a whip to the Asse, and a rod for the soles back. Prou. 26.
Prou. 17. 10. Correct a wise man with a rod, but a foole with club: we see that nodding will not serue, nor beeking will not serue, nor win-king will not serue, it must be a club, a hatchet, or a halter, or else such busie headed fooles, as disdain to be ruled, will neuer be quiet, till they may rule themselves without controulment.

Their wordes and reasons vnto many seeme big in sound, yet in truth are but small in weight, great in shewe, little in substance, full of terrour, boide of wisdom, rather bugs to fray babes, than matter to moue any staide Christian, greater persuasions to seduce weake flesh, yet not sufficient to satisfie consciences: they may stirre vp coniectures in some vnstaide braines, which like weake reedes will moue and wagge with euerie blast of winde, yet not able to staie assurance in such constant Christian subiectes, as stande firme and faithfull to God, their Prince and Countrey, like oaks: so that Helloborus were more fit to purge their frantike braines, than arguments to confute their trifling errors. 1. C. 11. 13.

To procede, our delicate and fruitfull Countrey hath ingendered a multitude of daintie and vicious people, proude, prodigall wastlers, miserable pinching proulers, false dissembing liars, faire lookes, and smooth tongues without good Jeremie 4. 9
D meaning,

Eccle. 13

Prouer. 29.

Hypocrite.

meaning, some cruell as Lions, some craftie as Foxes, some rauenous as Wolves, some enuious as dogges, some lecherous as Goates, some filthie as Swine: the most part either hypocrites, wicked liuers, or ignorant of God, euery one in loue with his owne face like Parcissus: the higher sort contemning their inferiours with snuffing scoorne, and the lower sort stomaking their superiours with grudging spight. It is said that a Cameleon can transfoyme himselfe into al colours saue white, and our people haue all conditions saue honestie. I thinke in Sodome was neuer more filthines, in Flanders more dyonkenness, in Crete more lying, in France more dissimulation, nor in Iewrie more hypocrisie, than is now practised in England. And as good men would gladly haue euill men amended, so euil men would rather haue good men consumed. The multitude of sinners haue so chased awaie the shame of sinne, that common wickednesse is taken for no priuate offence: there is such vnnmerciful byybing, oppressing, and wronging the pooze, as though there were neither God to honour, deuil to dread, heauen to hope for, nor hell to eschue. Euerie one is more liberall to lend another his conscience, than his money, and his seale is of more credit than his soule. One crowe will not picke out the eyes of another: but for mony, one man wil not sicke to picke another to the hard bones, according to the pouerbe: Homo homini Lupus est, Man to man is no-man, but a Wolfe. These people therefore are possessed with deuils, they sleepe in sinne, and it is high time to awake them.

The glozy of the Romanes in olde time, was to speake lyttle, and doe much: of the Graekes to speake much, and doe lyttle, and of our dissembling Protestants to talke much, but learne to amend nothing at all. Our Elders were rude in speech, and ciuil in manners: we ciuil in speech and rude in manners: they beleued as Pagans, and liued like Christians: we beleue as Christians, and liue like Pagans: they preached not the word, nor we liue according to the word: the name of God is in our tongues, but his feare is not in our hearts: the Papists doe call vs Solifidians, but our workes declare vs rather Nullifidians: wee are like the Athenians,

the

the more good we know, & lesse good we do: as pepper which is hotte in the mouth, but colde in the bellie: so wee frie in wordes, but fröse in dedes: speake by elles, but worke by inches. We reade of one Pambo, who after he had heard one lesson, would heare no mo till hee had learned to practise that one: wee desire to heare thousands, and yet frame our selues to practise none: our preachers, for the better instruction of the people in all truth and godlynesse, haue paynefully indra- noured themselves to beate downe the superstitious abuse of fasting, prayers, and almes dedes, commending the thing it selfe as verie pleasant and acceptable in Gods sight, but theý vnderstanding (as it were) with theý háiles, vpon a wylfull neglygence, haue taken occasion thereby to cast awaye both fasting, prayer, and almes dedes, with feastes of the poore, and all together. Againe, some Preachers teach the people, Phil. 2. 10. at the hearing of the name of Iesus to bowe the knee: another sozte denie it, as vnlawfull to yeelde more reuerence to that name, than to God the Father, and the holy Ghost: the people hearing that, thinke feare to bowe their knee to any of all the thre. Thus they make theý libertie a cloake of loosensse, turne the grace of God vnto wantonnesse, and the Gospell of Christ vnto lewdnesse: they haue changed woorks into wordes, godly deuotion into bare knowledge: and are become rather lippe Gospellers, than life Gospellers. The Papistes were not so zealous to gilbe their Temples with Iuda. golde, but our Protestantes are as neglygent to gilbe theý soules with vertue. They were beneficiall and diligent both in decking the false dead pictures of Sainds, and feeding the true liuely members of Christ: and wee come to condemne the one, and leaue the other vndone. They bled fasting from meates, we neither from meate nor sinne, they praied often, we seldome or neuer: they were bountifull to the poore, but we liue onely to our selues: they wrought of intent to merite heauen, but we neither do good for merite, nor yet of charitie and duetie: yea, wee are come from blinde zeale to wylfull wickednesse, and from superstition to no religion. For the worlde is nowe growen to this point, that if a man of godly zeale and deuotion, doe accustomé orderlie to fre- quent

quent the Church, he is accounted an hypocrite. If he bee giuen religiously to fast and praise, he is taken for a Papist. And if he keep a good house for reliefe of the poore, he is called a merite monger. Wherby fasting is despised, prayer contemned, and almes deeds abhorred. Thus haue we cast off the woorkes of Simon Peter, & are become in manners like Symon Magus, that walked with Phillip as a disciple, yet wrought with money like a wizardling. Achabs wife would neuer put on demure apparell but when she spake with the Prophets, nor our dissembling Protestants bee neuer holy but at Sermon times. They heare and desire like Saints, but liue & deserue like deuils, they can loke and speake holily, wherby they seeme glorious before men, but their woorkes are naught, and therefore odious in the sight of God, whose outward behauior is much like cloudes without raine, wherby God himselfe doth mocke such fruitles shewes. These hypocrites therefore are possessed with deuils, thy sleepe in sinne, and it is high time to awake them.

Though the obseruing of the Sabbath day, touching bodily rest, do belong to the Ceremonial lawe, and shadowes which had an end in Christ: being therefore altered from Saturday to Sunday, yet, as the Iewes did celebrate theirs in remembrance of the creation of the world: so ought wee to obserue and keepe our Sabbath, in remembrance of the resurrection of Christ, and as a figure to confirme our hope in the resurrection of our owne bodies, and our spirituall rest in glorie to come, as also for a comely and decent order to bee vsed in the Church, that in resting from bodily woork, we may charitably assemble together, to the end the Lord by the preaching of his word, may bring forth his woork in vs, to his owne glorie and our saluation: but our Sabbath in many places, is so vilely abused, as though it had bene rather ordained to serue Bacchus and Venus, the people beeing growen so careless, negligent, and licentious, to feast when they should fast, play when they should pray, and laugh when they should weep for their sins, as though there were neither God nor deuill, heauen nor hell.

As euerie honest nature hath affection & god will to his nature

Simulata sanctitas duplex est iniquitas.

Ipsi sunt merita, lupus actu voce propheta

Exod. 20.
Matth. 12. 12

Luke. 4. 16.

Matth. 16. 23

fine soile and place of birth, so ought euery god Chyistian to haue a godly desire to the soile of his regeneration, & place of his new birth by Baptisme, which is the temple of God, the schole of Chyist, & nurse of Chyistianitie, to make open confession of his sinnes, and rehearsal of his faith: to intreate for pardon, pray for things necessary, giue thanks for benefites past, to celebrate the Sacraementes, to heare and learne his duty, and right way to saluation, to beleue truly, liue honestly, and walke byrightly. If the ground yeeld not sappe to the tree, it will some seare and wither away: if the lampe be not fed with oyle, it must needes goe out: if any liuing thing bee kept from nourishing, it cannot liue: euen so if the faith of a Chyistian doe not receiue continual sap and moistnes of the heavenly word, fed with the oyle of sweet promises in Chyist, and nourished with the wholesome bread of life, it cannot continue, but consume and die. The seede of the Gospel must stil be sowne in our harts, or we cannot reape the harvest of eternal life: where ppihetie faileth the people perish.

Mat. 10. 32
Mat. 21. 13
Act. 2. 42.
Rom. 10. 14

When the Lord of a manor appointeth his tenants a day to come to his Court, the rolles are laide open, the Stuard is ready prepared to giue the charge, the tenants are dutiful to come, attentiuie to heare, and diligent to execute their Lordes will: and if any shall chaunce to be absent, or come after the charge be giuen, no doubt the Lord wil be very angry, and set a fine vpon his head: euen so the Lord of all Lords, of whom and at whose will we haue receiued and do hold all that euer we haue, both euery Sabboth day keepe his court, at his temple, Church, or house of prayer, his rolles the sacred Bible is layd open, the Stuard or Minister is ready to giue the charge and tel euery man his dutie: and if any of his tenants or people be absent and refuse to come, no doubt the Lord himselfe will be angry, or if they come after the charge, when seruice or sermon is done, they were as good not come at all: Againe, such a dutiful tenant as desire to stand in his Lordes fauour, will now and then prepare and bring him a present, such as he knoweth his Lord loneth: but no present is more pretious in the sight of our heavenly Lord, than the prayers & thanks of an humble penitent hart, and therefore be that will please

him and stand in his saue, must often feede his appetite with such presents. The Papists of a blind zeale, in time of darkness, would not stick to rise vp at midnight to publike praier, fast with bread and water, suffer hunger and colde, run some times an hundred mile bare footed and bare legged, to seeke a dumbe image: but our professed Protestants hauing the true light of the Gospell, their praier and deuotion is faint & colde as ise, and their disobedience greater than their fathers ignorance. When they come together, it is rather of compulsion, custome, or fashion sake, than of any godly zeale: much like a sullen, stubboyn and froward seruant, that when his maister calleth him, cometh grudging with a sowe moiling countenance, mumbling a dogs pater noster, and with lesse reuerence than those thꝛe halfe peny seruants that Esop hired, to beare him recite his fables.

The Apostle S. Paul saith, that sozasmuch as man is the image of Gods glory, he ought not in time of prophesying or prayers, to couer or dishonour his head: and in another place: At the name of Iesus euery knee shall bow: and the Prophet Esay, All knees shall bow vnto me, saith the Lord. The mostest gesture and seemliest behauior at praier and thanksgiuing, is kneeling: so praied Daniel, Paul, and Christ himselte: but our people are growen so stubboync, wilfull, and wayward, that in stead of humilitie and reuerence, they fall to kicke at their dutie, thinke scorn to vncouer their heads in time of sermon or seruice, soz hurting their cappes. Or to kneele at the name of Iesus soz wꝛesting their soynts. Or looke vp to heauen when they pray, soz wꝛinkling theyꝝ ruffles. These people are therfoze possessed with deuils, they sleepe in sinne, and it is high time to awake them.

In times past, he that had learned the seven liberal artes, as Grammer the key of knowledge, Logike the rules of reason, Rethorike the mother of eloquence, Musicke the sweet recreation of wearied minds, Astronomie the secret knowledge of nature and course of the heauens, Arithmetike the arte of numbing, & Geometrie to worke by rule, compasse, waight, and measure, he had obtayned and gotten euen a worlde of wealth & treasure, But in these our wretched daies, the eight
liberall

1. Cor. 11

Phil. 2. 10

Esay. 45.

In receiuing
the comma-
ndment we pray
& giue thanks
ergo the &c.

Dan. 6

Ephe. 3. 14

Luke 22. 41

liberall science called *Ars adulandi*, the golden art of flattery, hath wonne the gale, and sitteth in fortunes lap, so that without skill in that arte, though neuer so well sene in the rest, a man shal hardly finde meanes to shift in the world. *Qui nescit simulare, nescit viuere*: These flattering clabbacks, students of bzaizen face colledge, are no doubt, a most dangerous and contagious kinde of vermine, as intollerable amongst men, as wolues amongst lambes: Hauens eate not men till they be dead, but these smooth glozing Arch-parasites, with two faces in one hood, like Janus, two tongues in a head like Judas, and two harts in a brest like Spagus, do dayly eat men quicke, & become so familiar with the superioꝝ sort, that they bying to passe euen what they list, so as the world seemeth to be diuided betwene the secret dissembler, and the open blasphemier. These parasites are therefore possessed with some great captaine deuil, they sleepe in sinne: the Lord of his mercie conuert them, leaſt they periſh themſelues, or of his iuſtice conſound them, for infecting of others.

True simple meaning as keth Gods blessing, and double dealing double punishment.

This land is also most vildely corrupted with intollerable pride, with such a confused mingle mangle, and varietie of apish toys in apparell, euery day flaunting in newe fashions, to deſorme Gods woꝝkemanſhip in theꝝ bodies, as greates monstrous ruffes ſtarched in the deuills licour, and ſet with instruments of vanitie, doublets with great burſten bellies, as though theꝝ guts were ready to fall out, ſome garbed lyke French men, ſome fringed lyke Venetians, ſome their heads Turkiſh, their backs Spaniſh, and their waſtes Italian: ſome theꝝ hayze curled, and theꝝ beaꝛdes wꝛithen to make them looke grimme and terrible, as though they had ſene the deuil, with long daggers at their backs, to kill euery one they meet pꝛouder than themſelues, with ſuch riotous exceſſe and vaine curioſitie, that I thinke they haue made a league with Satan, a conenant with hell, and an obligation with the deuill to marry his eldeſt daughter: they sleepe in sinne, and are as eaſie to be waked or reſoꝛmed, as the olde woꝛlde was at the pꝛeaching of Iſae, or the latter age at the pꝛeaching of Chꝛiſt. Woꝛlde is the mother of hyppocriſie, the enemy of deuotion, the nurſe of enuie, and the ſountayne of

French nets do catch English fooles.

Chrysostome.

of all vice: sinne was the cause why God did first giue vs apparell, not as badges of pride to fæde the eyes of vaine gazing soles, but to couer our shame and keepe vs from colde: Quid superbis terra & cinis, quid veste nitida gloriaris, subterte sternitur tinea, & operimentum tuum erunt vermes, hæc tua vestis erit.

Againe, our Countreie is most horribly choaked and overgrowne with multitudes of dyonken tospots, vile lecherous whozemongers, and filthie intising dyabs, which vices doe so greatly offend both the maiestie of God, the lawe of nature, and the common wealth, that if the very stones in the strate could speake, they would crie out vpon it. Yet by meanes of greasing, bribing, and corrupting of officers put in trust to punish them, it is no moze accounted of, but a spozte or game to laugh at, as though heauen and hell were nothing else but olde wines fables to feare and flatter chilozen withall. These are (no doubt) possessed with deuils, they sleepe in sinne, and it is high time to awake them.

Luke, 16.

If filthie whozemasters would waigh with themselves, how God doth know the very secrets of the hart, & that of his iustice he wil leaue no sin unpunished, either in this world, or in the world to come, they would surely be afraid to do that in his sight, which is so shamefull, lothsome, & odious to be done in the presence of an honest earthly man. It is a thing most filthie & against nature, that a professed Christian, an adopted child of God, a member of Christ, & temple of the holy ghost, redeemed with no lesse price, than by shedding the very heart blond of the deare & only beloued son of God, should take that same body & member of Christ, & make it & member of an harlot. S. Gregoꝝy compareth lechery to a fyre farnace, whereof the mouth is gluttony, & flame, pride, & sparkles filthie toyds, the smoke an euil name, the ashes pouertie, & the end, shame & confusion: at the last (saith Salomon) it biteth like a serpent and stingeth like an Adder. Whozdome, besides & infamy of the world, it wasteth & goods, withereth & body, decayeth & health, shortneth the life, & maketh a man sinke in the sight of God.

The vice of wonkenesse in like manner consumeth the wealth, sursets the bodie, dulleteth the wit, dimmeth the

under.

Rom. 8. 15.

1. Co. 6. 15.

19.

Luke, 22. 24.

John. 19. 34

Gregorie.

Prou. 25.

vnderstanding, troubleth the senses, & without repentance, bringeth both bodie & soule into hell: And therefore if either the feare of God, the shame of the world, the desire to bee in their right wits, to liue in health of body, or to escape the miserable state of beggery may moue them to repentaunce & amendment, it is now time to awake, detest & auoid such horrible wickednes which doe iustly merit a short life & a shamefull death.

There was neuer moze sincere preaching, nor so litle following, so great perswasions to honestie & vertue, & so many giuen ouer to vice & naughtinesse: so much exhortation to loue and charitie, & so many stuffed with hatred & enuy. We greatly complaine of the vnfruitfulness of the earth, the corruption of the aire, the vnconstantnesse of the world, & time that slips so fast away, but we complaine not against our owne felues, for whose sinfull liues the very heauens doe weep: we professe to be the followers of Christ, yet in Christian behauior much inferior to y^e heathen Ethnicks, that knew not God, who passed vs as far in good liuing, as we passe them in good learning: we greatly delight to beare the name of Abrahams childezen, yet not so willing to kill one wicked affection y^e offendeth God, as Abrahams was at his comandement, to kill his only beloued sonne. It is said that the Castor & the Elephant being hunted, the one for the vertue of his genitozs, the other for his toth: the Castor biteth off his genitozs, and the Elephant findeth a meane to wrest out his toth, & cast them away to saue their bodies: but our people had rather both preacher & pulpet wer set on a fire, then they would cast away their filthie vices to saue both bodie and soule. The sea-man knoweth his tide, Ier. 8. the Swallow her time, and the Crane her season: but our people are senselesse: the tempestuous windes, the waues of the sea, and the verie diuels themselves did beare and obey his word, but they sleepe so soundly in sinne, that neither the infamy and shame of the world can moue them, nor al gentle admonitions allure them, nor the terrible threatnings of hell forments once feare them, nor the filthinesse of sinne that seemed so odious to the very infidels withdraw them, nor the continuall preaching of all creatures vnder heauen perswade them

Ioh. 8. 31.
Gen. 22.

Mat. 8. 27.
Mat. 12. 7.

them to repent and amend : Saint Anthony being a man well learned, had no other bookes but these, and he that can behold these excellent bookes, setting soorth the wisdom and goodness of almightie God, without praising and glorifying his name, is worse then a brute beast.

Psal. 19.

Psal. 107.

Mat. 6.

Iob. 12.

The Sunne, Moone and Starres, by whose heate & light the whole world is nourished and governed, doe daily preach vnto vs : The beuotie of the heaucens, the wholesomenesse of the ayre, and the plentifulnesse of the earth doe daily teach vs : the pleasant vallies, delightfull springs, and riche mines of treasures, doe daily instruct vs : the goodly fruitfull trees, medicinal hearbes, and swete fragrant floures, more gloriously attired then Salomon in all his royaltie, doe daily admonish vs, aske the beastes of the felde, the fishes of the Sea and the foules of the aire, and they will tell thee and say, we were all created and ordained for the vse and profite of man. Yea our Saviour Christ himself calleth daily vpon vs, Young man arise, Damsell arise, Lazarus come forth, dead sinner awake, but their eares are deafe, their mindes obstinate, and their senses without feeling. Seeing then that God hath knocked at the doore of our consciences by so many and sundrie meanes, and of his mercy hath tarried waiting so long for amendment, it cannot be but great vengeance must needs follow. Vainous sinnes doe call downe grieuous plagues, euery kingdome deuided within it selfe (saith our Saviour Christ) shall be desolate, but England, by sects, factions, heresies and scissions, is deuided in it selfe : the Lord of his mercy defend it from that which followeth. If God so sharply punished one sinne in Adam and the Angels, what may we that haue committed such a multitude of sinnes looke for ? If we shall yete make an account for euery idle worde, what reckoning shall we make for such horrible offences both in wordes and actions ? God is said to haue seete of leade, but hands of yron, hee cometh slowly, but when he cometh he payeth home : as one man smiting another, the higher he listeth by his hand, the greater is the stroke : euen so the longer that God tarryeth looking for amendment, the greater will his punishment bee when it cometh. If we will not glorifie his name in repen-

ting

Mat. 22. 23.

Judas.

Mat. 12. 36.

ring and turning vnto him, he wil glorifie himselfe in reuen-
ging and heaping plagues vpon vs. He is the God of iudge-
ment and Lord of reuenge, at whose woord the verie heauens
doo tremble, the earth doth quake, & the mountaines shake :
hee is a wise and righteous Iudge, hee searcheth the verie se-
crets of the heart and reines, he wil not be mocked nor decci-
ued, neither will excuses goe for payment in his sight : hee is
righteous and iust in all his dealings, faithfull and true of his
promise, his woord is alwaies most certaine and sure, yea and
Amen : that except we repent, we shall all perishe in our sins:
those that refuse his mercy so louingly offered, shall surely feele
his iustice.

Ier. 51.
Psal. 18.

Psal. 7.

Rom. 8. 27.

Gal. 6. 7.

Ioh. 5. 30.

Psal. 19.

2. Cor. 1. 20.

Luk. 13. 3.

To fall into sinne, commeth of humane weakenesse, but
to lye still and sleepe in sinne, after so much teaching by his
creatures, his woord, his writings, his Preachers & his owne
example, is proper onely to the waitward impes of Sathan.
Sodom and Gomorrah, Tyre and Sidon, the Philistines & Queen
of the South, shall rise vp at the last day and condemne this
generation : for if the doctrine and miracles which haue been
shewed amongst these, had beene done amongst them,
they had long since repented in sackcloth and ashes.

Mat. 10. 15.

Mat. 11. 21.

Luk. 11.

Though I be earnest, beare with me, I touch not those
that bee good, and saie too little to those that bee naught : I
appeale to God who knoweth these thinges to bee true, and
to the woorld, who cannot for shame deny them. And if I haue
said nothing but the truth, then blame not mee, but goe about
your owne amendment : for seeing that all fleshe haue so cor-
rupted the Lords way, & that such abomination is wrought
amongst men, and the measure of iniquitie heaped so full, it
must needs folloow, that the iudgements of God are not farre
off. No doubt, his bow is readie bent, the arrowes of his ven-
geance are byawne to the head, his fire is kindled, & his wrath
is gone out, and readie to bee poured vpon the contemners
of his lawe, and therefore high time to awake from
sinns.

Gen. 6.

Deut. 13.

Psal. 7.

1. Thess. 1. 7. 8

When Dauid killed Urias, & committed adultery with his
wife, he slept in sin, but being waked by Nathan the Prophet,

2. King. 11.

Mar. 16. 9.

Luk. 7. 37. 38.

Mar. 14. 71.

72.

Mar. 11. 17.

E say. 58.

Ezec. 33.

Mat. 13. 25.

Mat. 25. 10.

Luk. 12. 40.

Mar. 13. 33.

1. Thef. 5. 2.

2. Pet. 3. 10.

Apoc. 16. 15.

1. Cor. 16. 13.

Phil. 4. 5.

he repented earnestly: when Marie Magdalen was possessed with seven diuels, she slept in sinne, but being waked by hearing the sound of Christs Gospel, she lamented pitifully: who Peter forswore his maister, he slept in sin, but being wakened at the crowing of a litle Cocke, he went out & wept bitterly.

It is a common vsage in Cities & great townes, to awake the people from sleep, and giue them knowledge that night is welnigh gone, & the day at hand, either by playing of waies, ringing of bells, sounding of trumpets, or singing of Psalms: and in country villages, the Cocke is a necessary bird for the same purpose: euen so the Preachers of the word, as waites they haue plaied vnto you, as trumpets they haue sounded out the word of life vnto you, as Welles they haue rung out his heavenly will vnto you, as Psalmistes they haue sung his wondrous workes vnto you, and as Cocks they haue crowed and warned you to prepare your selues, soasmuch as y night or time of darkenesse is welnigh spent, and the day of saluation at hand. And as a litle after midnight the Cock doth crow a litle while and then ceaseth: about thre of the clocke some what longer: and when it draweth neare day, very long and thicke, euen so in the time of King Henry the eight our English Cokes began to crow a litle, and afterward in King Edwards daies somewhat longer. but now in her Maiesties happye raigne, they haue crowed aboue thirtie yeares together: and now to warne you, that the night is past, and the day is euen at hand, they crow thicke, thicke, and therfore it is time now or els neuer to awake from sin, and cast away the deeds of darkenesse. While the husbandman slept, the enemy came and sowed tares amongst the wheate: while the foolish Virgins slept without Oile in their lamps, the bridegrome came and shut them out from the wedding: for as much therefore as we know not when the master of the house will come, let vs awake by and watch, least he finde vs sleeping: behold he come as a thafe (sayth the Lord) happy is hee that watcheth and keepeth his garments of faith and charitie, lest he walke naked, and men see his filthinesse: watche (saith the Apostle) stande fast in faith, bee strong, continue in prayer, and quit your selues like men, for the time is at hand.

Some learned men by certaine coniectures haue painted out the time and season of the last iudgement: allebging the Oracle of Elias y the woꝛld should stand two thousand yerres befoze the lawe, two thousand in the law, and two thousand in the time of grace: and out of saint Peter, a thousand yerres with God, is but as one day, & one day as a thousand yeares. And as in sixe dayes the Lord made the woꝛld, and rested the seventh day, so within the compasse of sixe thousand yeares he will gather his Church by the ministerie of his woꝛd, and the seventh keepe holy his euerlasting Sabbath. A iaine that Henoch and Elias, the one in generation, the other in computation in yeares, being the seventh from Adam, the first in not tasting of temporall death, as y other sixe fathers befoze him, was a figure of the last day, the second being taken vp in a fiery chariote, did prefigure the ascension of the elect, meeting their Redeemer in the cloudes. Hereupon they conclude, that the woꝛld shall not stand aboue sixe thousand yeares. And to proue it shall not stand so long, they alleage the saying of our Saviour Christ, that for the electes sake the dayes of our affliction shalbe shortned: againe where the Angell Triell answered Edoas about three thousand and five hundred yeares after the creation of the woꝛld, that the time past was much more then the time to come: and where it was prescribed in the lawe, that about the euening of the first day the Sabbath should beginne. And as the Israelites were deliuered from bondage by Moses in the first yeare, so shall the Christians be deliuered from their wearisom bondage of this wicked woꝛld by Christ in the first age. Then come they to ayme at a certaine yeare comparing the time fro the birth of our Saviour Christ vnto his passion, being three & thirtie yeares, with the time that Luther and other godly men beganne to preach the Gospell, till the great persecution of the members of Christ in Germany, by the Pope and Charles the fift, being the like quantitie of yeares. And the time from his passion vntill the destruction of Jerusalem, a figure of the end of the woꝛld being fortie yeares, with the time from the said persecution, till the yeare of grace 1588. the like quantitie of fortie yeares. They note moreover, that in euerie seven & 9. yeare of mans

2. Pet. 3

Gen. 5.

Heb. 11, 5.

4. king. 2.

1. Thef. 4. 17.

Mat. 24. 22.

Mark. 13. 20.

4. Eldras. 4.

Leuit. 23.

life called Cliniacterian yeares doe happen great alterations and dangers, diuers famous men haue ended their lines in the same: as Luther, Melancthon, Punsfer, & Peter Martyr, with diuers others: so haue there happened in euery seuenth age of the world great alterations and changes, and in the saide yeare 1588. the age of the world being deuided by seuen, maketh iust seuen times nine, or nine times seuen. A gaine after seuen times seuen, was alwaies the yeare of Jubile, hereunto agreeth an old Prophecie recited by Melancthon, and translated out of Germanicall rime into Latin by Cyprian, and after englished as followeth:

When after Christs birth there be expired,
Of hundreths 15. yeares, eightie and eight:
Then commeth the time of dangers to be feared,
And all mankinde with dangers it shall fright.
For if the world in that yeare doo not fall,
If sea and land then perish ne decay:
Yet Empires all, and kingdoms alter shall,
And man to ease himselfe, shall finde no way.

But leauing these learned men with their learned coniectures, whose iudgements are yet moze tollerable then those mockers which S. Peter speaketh of, who shall come in the latter dayes and say, where is the promise of his comming? for since the fathers died, all thinges continue in the same estate whercin they were at the beginning: and let vs content our selues with the words of our Saviour Christ, of that day and houre knoweth no man, no not the Angels in heauē, nor yet the sonne himselfe, saue the father onely: the day of the Lord wilcome as a thief in the night, & as it was the in daies of Noe and Lot, so shall it be in the day when the son of man will come, they eate, dranke, married and were married, and the flood and the fire came and destroyed them all. Yet our louing Redeemer of a singular affection to comfort his pooze afflicted members hath forewarned vs of certaine signes and tokens which should appeare befoze his comming, by the course whereof we may easily coniecture the euents following, as the comming of Antichrist and his false prophets, rumors of warres, hungers and pestilence, persecutions & troubles,

Leuit. 25.

2. Pet. 3. 3, 4.
It is not for
you to knowe
the times and
seasons which
the father
hath put in
his owne
power.

Mark. 13. 32.

2. Pet. 3. 10.

Luke 17. 26.

27. 28.

Mat. 24. 37.

38.

Gen. 7.

Gen. 19.

2. Thes. 2. 3.

Math. 24.

bles, abounding of wicketnesse, eclips of Sunne, and Moone, and the vniuersall preaching of the Gospell, and left vs an example of the figge tree, which beginning to bud, doe manifestly shew that summer is neare. And as beholding a man whose eyes waxe dim, his eares deafe, his head bald, his face wrinkled, his haire white and hoarie, his backe crooked, his legges twofold vnder him, his tongue to faulter, his teeth to fall out of his head, his bloud to be cold, and his bodie feeble and sickely, which are all incident to humaine nature: they be euident tokens to shew that the end of his naturall life is at hand. Euen so when we see these signes aforesaid come to passe, they doe most certainly premonish and foreshew all the people vpon the earth, whom the ends of the worlde are come vpon, that the day of the Lord is not farre behinde. Mark. 23. 28. 29.

That Antichrist is reuealed, and all these signes and tokens past already, all christendom haue felt the smart thereof, and our present age can witnesse. So manie authoys of sects, and byochers of deuillish heresies, were neuer heard of before in any age from the beginning: who hath not either felt or hard what rumors of wars, byzozes and blood shed in all lands? For hunger and famine, Samaria, Jerusalem and Saurury with a number of other places, where through extremitie, they haue bene dzinen to eate, not onely venemous beasts and their owne ordure, but also their owne children can testifie.

Again, who hath not read or hard what wonderful strange eclips of sun & moone, terrible blazing stars, glittering comets dreadfull coniunctiōs of planets, strange flashing of fire in the elements, & alteration of the heauens, resembling as it were, the countenance of the angry Iudge. What raging & swelling of the floods, feareful trembling & quaking of y^e earth, horrible tempests, behemēt winds, & vnseasonable wether, what lothsome monstres & other prodigious sights, contrary to y^e course of nature, so as it seemes that all y^e creatures of God are angry and threaten our destruction. All which no doubt, are Gods Heraldsof armes to shew vnto the worlde that himselfe is not farre behind. Again, the vniuersall preaching of the Gospell in sight of Antichrist and his cursed crew, so as no Nation

Mar. 13. 20.

Act. 1. 11.

Apoc. 6. 10.

Psal. 94. last
verse.

Mat. 25. 31.

Mat. 24. 30.

Apoc. 1. 7.

1. Thef. 4. 16.

1. Cor. 15. 52.

Esay. 51.

Esay. 65.

Apoc. 6. 14.

Psal. 50.

Iosua. 6.

Heb. 11. 31.

Iam. 2. 25.

Mat. 24. 31.

Apoc. 20. 13.

14. 15.

Mat. 25. 32.

33.

1. Thef. 4. 17.

Mat. 13. 39.

Mat. 25. 34.

can iustly excuse it selfe, and say they haue not heard the sound thereof. And yet notwithstanding, such grieuous abounding of all wickednes, that if the Lord should not come quickly no flesh should be saved: againe the earth it selfe waxeth weake and feeble for age, and therefore not so fruitful as in times past: plantes and herbes haue lesse vertue. Againe the yeares do change their naturall course, euerie yeare bringeth forth new tydings, euerie liuing creature liueth shorter time then heretofore, this is called *eras decrepita*, and therefore euen by course of nature it must needs be that the day of the Lord is at hand, that our Redemer is euen readie comming to indge the earth, to keepe his generall Parlement of reformation: to search Jerusalem throughout with candle light, to reuenge the blood of his seruants, recompence their enemies as they haue serued them, & reward the according to their wickednes. He commeth triumphing in maiestie & honour, accompanied with Angels, Arch-angels, and all the hostes of heauen: he commeth with the voice of a fearefull trompet, at whose terrible sound the verie heauens shall moue, the seas shall roare, the cloudes shall rent, and the earth shall tremble and quake: a consuming fire shall go before him, and a mightie tempest shall be stirred vp round about him: when great Jericho shall be cast downe with the blast of Iosuaes trumpets: when none shall scape safe but the house of Rahab the harlot, which receiued the messengers (that is to say) those penitent sinners which obediently receiue y^e message of the Gospell, when all soules shall be ioyned to their bodies, and gathered from the foure corners of the world, to receiue iust reward celestiall or infernall: when euerie one shall be called to yeld account of his talent, how he hath imployed his wealth, wisdom, strength, or beautie, to the benefit and profite of his brethren, how he hath ruled his affections, mortified his appetites, and behaved himselfe in his calling. When his obedient children shall be deuoted from the wicked reprobates, and go make their louing redeemer in the cloudes, of whom they shall heare that ioyfull sentence pronounced with a chearefull countenance, Come ye blessed of my father, inherite the kingdome prepared for you from before the foundation of the world was laid: when

When the wicked shall heare that dreadfull sentence pronounced of their angry Judge, depart from me ye cursed into everlasting fire, prepared for the diuel and his angels: When they shall see and feele without them the world burning with fire, within them the worme of conscience euer gnawing, aboue them their vnappealeable Judge condemning them, beneath them, the horrible confusion of hell torments, prepared to deuour them, on their right hand, their sinnes accusing them, on their left hand the cruell enemy readie to execute Gods eternall sentence against them: then will they confesse (but too late) that the Iudgements of God are true, & say, did not wee heare of this: then will they cry vnto the Lord, but he wil not heare them, and desire the mountains to fall vpon them, but all in vaine, they will not doe them so much pleasure, fire and brimstone, storme and tempest, this shall bee their portion to drinke, there shalbe weeping, wayling, and gnashing of teeth, whose doleful & lamentable shrieks, horrible grievous groanes, deepe hollow sighes, terrible lothsome looks, sorrowful mourning complaints, sad melancholy thoughts, and heauie pen-siue conceites, no tongue is able to expresse, for they goe to frie in perpetuall torments without remission, and vtter confusi-on without redemption: the dreadfull place appointed for the execution of Gods vengeance, hath diuers names in the holic Scriptures, most terrible to our senses, tending all to expresse vnto vs the grienousnes of punishment, as horrible darknes, vnquenchable fire, vnsatiable hunger, and the gnawing of a worme: to signifie the miserable oppression & hurling down, it is called Infernus, a dungeon, of Gods wrath, or bottom-lesse pit, to signifie the intollerable paine without ceasing or end, it is compared to a burning lake, the burning whereof is fire and much wood, and the breath of the Lord as a riuer of fire and brimstone, both kindele it: it is also called Gehenna of Ge and hinnun, which signifieth a vallie, nigh vnto Ie-rusalem, wherein was a Chappell where the Idolatrous Iewes did offer and sacrifice their children vnto a brasen image called Moloch, which being made hote inclosed them in the hollownes therof, and so slew them, and lest their shrieking should moue any to pitie them, they made an hideous noice,

Math. 25. 41.
Rom. 9. 28.

Math. 7. 22. 23
Wisd. 5.
Luk. 13. 25.
28.
Apoc. 6. 16.
Ozeas. 10.
Luk. 23. 30.
Psal. 11.
Math. 25.

Esay. 65.

Math. 8. 12.
Mark 9. 44.
2. Pet. 2. 4.
Apoc. 9. 2.

Apoc. 19. 20.
Esay. 30.

Ierem. 7. 9.
Ierem. 32. 6.

Psal. 2.

Math. 23. 46.

1. Thes. 4. 17.

Daniel. 12. 3.

1. Tim. 5. 17.

with tabrets and drums : whereupon the place was called Tophet, thus will the Lord speake to his enemies in his wrath, and bere them in his sore displeasure, when his faithfull obedient children shall passe the Emperiall heauens, with their louing redeemer to ioye in felicitie for euer with Abraham, Isaac, and Jacob, with all the number of godly Patriarks, the goodly fellowship of the Prophets, the glorious company of the Apostles, the noble armies of Martyrs, with Angels, Archangels, & all the ioyful troupes of heavenly powers.

1. Cor. 2. 9.

1. Cor. 2. 14.

Math. 2. 11.

Apoc. 22.

1. Cor. 13. 12.

Iohn. 16. 20.

Apoc. 21. 4.

Apoc. 7. 16.

17.

The ioyes of heauen are pleasant ioyes, our eyes cannot see them, our eares cannot heare them, our hearts cannot conceiue them, nor our tongues expresse them, as if a man should promise his horses a good banquet, they coulde imagine no other but prouender and water to be their best cheare, because they know no daintier dishes: euen so the naturall man accustomed to the puddle of fleshly pleasure, his minde can mount no higher, to perceiue, discerne, or vnderstand the things that be of God, so as the ioyful pleasures of heauen are hidden from his senses. But seeing the wise men that came so far from the East, did ioy so much to see Christ in the poore manger, it must needs be much more ioyful to see him in his state of glory. Seeing our vile corruptible bodies receiue of his goodnesse so many benefits and pleasures to abate our wearinesse in this wretched vale of miserie, where euerie of his creatures doe serue vs in their kinde, no doubt our heavenly pallace, where we shall see him face to face, containeth maruellous great and ioyfull pleasures. Seeing wee receiue so many comfortable blessings in the day of sorrow and mourning, much greater shall our pleasures be in the ioyfull day of marriage. Seeing the prison and painfull pilgrimage contain such things, much more shall we finde in our heavenly paradise, when we shall depart from paine and miserie, to ioy and felicitie, where death, sorrow and griefe shall be cleane taken away, & all teares wiped from our eyes. If a seely poore man wandring alone vpon the mountaines out of his way, in the midst of a darke tempestuous night, boide of company, destitute of money, beaten with rain, terrified with thunder, wearied with trauell, stifled with cold, famished with hunger, and wapt in all kind of miserie,

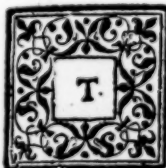
serg, should presently vpon a sodain, be placed in a godly rich pallace, with cleare light, warme fire, swete smells, soft beds, daintie meats, pleasant company, and delightfull Musicke to comfort and cheare him, who could expresse the sodaine ioy of that poore miserable wretch, yet is it nothing in comparison of those vspeakeable ioyes prepared for Gods eled children in his heuenly paradise, where is no serpent to tempt vs any more, but glozie without comparison, riches without measure, day without night, life without death, libertie without thraldome, solace without ceasing, and ioy without ending: to which kingdome the eternall God, the father, the sonne, and the holy Ghost, bring vs.

A Praier.

HElpe Lord, for there is not one godly man left, the faithfull are minished from amongst the children of men, they doo but flatter with their lippes, and dissemble in their double hearts, they are become abhominable in their doings, there is no feare of God before their eyes, the Dre knoweth his owne nr, and the Ass his masters cribbe, but our people will not know the iudgements of the highest. The Turtle, the Storke and the Swallow, do know their appointed seasons, but this people is without vnderstanding. Oh Lord how wicked are these our daies: if the very Turks and Infidels had heard the preaching, and sene the wonders that we haue done, they had long ere this repented and amended their liues to our confusion: Oh Lord, wee heare much with our eares, but our hearts remaine still as hard as sint stones, we rather sed our fancie, than our faith: Lord conuert and amend vs, create in vs new and contrite hearts, adorne our eyes with the teares of true repentance, & giue vs grace in some measure to frame our liues according to thy heauenly will, that by the course which thou hast appointed for vs in this vale of miserie, we may yet at the ende, come to liue with thee in felicitie for euer, through Iesus Christ our onely Saniour and Redemer, to whom with the Father and the holy Ghost, thre distinct persons, and one eternall God, be all honoz, glozy, praise, and thanks, for euermore, Amen.

1877
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1877.
The names are as follows:
1. John A. Smith
2. James B. Jones
3. William C. Brown
4. Charles D. White
5. Edward F. Green
6. George H. Black
7. Henry I. Grey
8. Thomas J. Gold
9. Robert K. Silver
10. Daniel L. Copper
11. John M. Iron
12. James N. Steel
13. William O. Lead
14. Charles P. Zinc
15. Edward Q. Tin
16. George R. Nickel
17. Henry S. Cobalt
18. Thomas T. Manganese
19. Robert U. Magnesium
20. Daniel V. Potassium
21. John W. Sodium
22. James X. Calcium
23. William Y. Barium
24. Charles Z. Strontium
25. Edward AA. Bismuth
26. George BB. Antimony
27. Henry CC. Arsenic
28. Thomas DD. Tellurium
29. Robert EE. Selenium
30. Daniel FF. Molybdenum
31. John GG. Vanadium
32. James HH. Niobium
33. William II. Tantalum
34. Charles JJ. Zirconium
35. Edward KK. Hafnium
36. George LL. Rhenium
37. Henry MM. Iridium
38. Thomas NN. Osmium
39. Robert OO. Platinum
40. Daniel PP. Gold
41. John QQ. Silver
42. James RR. Copper
43. William SS. Nickel
44. Charles TT. Cobalt
45. Edward UU. Iron
46. George VV. Steel
47. Henry WW. Lead
48. Thomas XX. Zinc
49. Robert YY. Tin
50. Daniel ZZ. Aluminum
51. John AAA. Magnesium
52. James BBB. Calcium
53. William CCC. Strontium
54. Charles DDD. Barium
55. Edward EEE. Potassium
56. George FFF. Sodium
57. Henry GGG. Lithium
58. Thomas HHH. Rubidium
59. Robert III. Cesium
60. Daniel LLL. Francium
61. John MMM. Actinium
62. James NNN. Thorium
63. William OOO. Uranium
64. Charles PPP. Neptunium
65. Edward QQQ. Plutonium
66. George RRR. Americium
67. Henry SSS. Curium
68. Thomas TTT. Berkelium
69. Robert UUU. Californium
70. Daniel VVV. Einsteinium
71. John WWW. Fermium
72. James XXX. Mendelevium
73. William YYY. Nobelium
74. Charles ZZZ. Lawrencium
75. Edward AAA. Rutherfordium
76. George BBB. Dubnium
77. Henry CCC. Seaborgium
78. Thomas DDD. Bohrium
79. Robert EEE. Hassium
80. Daniel FFF. Meitnerium
81. John GGG. Darmstadtium
82. James HHH. Roentgenium
83. William III. Copernicium
84. Charles LLL. Dubnium
85. Edward MMM. Seaborgium
86. George NNN. Bohrium
87. Henry OOO. Hassium
88. Thomas PPP. Meitnerium
89. Robert QQQ. Darmstadtium
90. Daniel RRR. Roentgenium
91. John SSS. Copernicium
92. James TTT. Dubnium
93. William UUU. Seaborgium
94. Charles VVV. Bohrium
95. Edward WWW. Hassium
96. George XXX. Meitnerium
97. Henry YYY. Darmstadtium
98. Thomas ZZZ. Roentgenium
99. Robert AAA. Copernicium
100. Daniel BBB. Dubnium

A Patterne for Pastors.



The Office of a Preacher is a dignitie of great reuerence, honour and estimation. The holie Ghost doeth call them the Angels of the Lord of hostes, dispensors of his secrets, Stewards of his household, and fellow workers with Christ himselfe, Gods Trumpetters to sounde out his worde

Apoc. 2. 8. 12.
1. Cor. 4. 1.

Ioh. 15. 19.
Ezec. 33.

through the world, whose tongues are consecrated to instruct the ignozant, comfort the weake, edifie the simple, defend the truth, confute heresies, suppress vice and conuert sinners vnto Christ. A calling mete for the best sort of men, such as are indued with comely personage, a graue countenance, a bolde spirit, and a manly courage, a good vertuous nature, and ciuil behauiour, a leatned mind, and a fruitful tongue. The priests lips should preferue knowledge, that the people may seeke the law at his mouth: about the skirts of Aarons Ephod were hanged golden belles, allwaies sounding, to signifie that preachers must be apt, and able to sounde out the word of trueth. He must be no græne plant, but hard timber well seasoned with knowledge and experiente, to instruct, and teach soundly, profound arguments and reasons, to perswade and dissuade pithily, arte and eloquence to stirre vp and delight pleasantly, discretion and modestie to order and gouerne politikelly, not onely apt to flourish in a Pulpit, but able also to playe his quarter strokes, and defende his head Christ, especially in these our dangerous daies, when Satan is so busie in sowing of sects and heresies. He must therefore bee well furnished with canonicall authorities, pithie sayings, apt similies, fit comparisons, familiar examples, and pretie hystories mete both for comfortation, perswasion and delectation: for the multitude, as Horace saith, is like a monstrous beast with many heades, and like diuersitie of natures, and commonly the most part ignozant and foolish, who, though the doctrine be neuer so wholesome, yet without varietie are some dulled and wearied, so greatly is the nature of man delighted with

Eph. 4. 12.
Titus. 1.
Mat. 16. 19.
Apoc. 1.
Leuit. 21.

Mal. 2.

Exod. 28.

1. Tim. 3. 2.

nouelties, that without change & varietie, nothing sameth
 pleasant to his lothsom appetite: One kind of musick, though
 neuer so swete, yet without varietie it is lothsom to eares.
 One kind of meat, though neuer so daintie, yet without vari-
 etie gluttish to the taste, and one kinde of matter, though ne-
 uer so well framed, yet without varietie sameth tedious to
 the hearers. And for that cause were figures first inuented, to
 refresh the audience with pleasure: and to this ende serueth
 Metaphors, fables and wise sayings of Poets and Philoso-
 phers, which being rightly vnderstande in sense & allegorie, &
 aptly applyed in time & place conuenient, containe very pro-
 fitable lessons, to instruct vnto vertue and godlinesse, and as
 it were to spoile the Egyptians of their iewels: and so are the
 arts of Logick & Rethorick very necessarie handmaidens to di-
 uinitie, wherein are such things requisite, as well in a Prea-
 cher, as in an Orator. The first, inuention to find out meete
 arguments and reasons, to proue and confirme euery mat-
 ter, whereupon question may arise. The second, disposition,
 to frame and dispoise the matter in right order. The third, E-
 locutio, to adorne and beautifie the same with apt words and
 picked sentences. The fourth, a good memory, to pferue &
 keepe such things as the wit hath conceiued. The fift, prounun-
 ciation, which is a moderate and samely behauiour, both of
 voice, gesture and countenance, with a comely motion of the
 bodie, and exactnesse of speech, so as the wordes do agree with
 the matter, and the gesture with the minde, wherby the hea-
 rers are as much moued and delighted, as with doctrine it
 self. Demosthenes being asked what was the first, second, and
 third, pointes of an Orator: answered Pronunciation: mea-
 ning that art without vtterance is to small purpose. Some
 speake shrill, short and thicke, euery worde tumbling ouer
 in an others necke, much like the cackling of Jacke dawes.
 Some are so fine and curious, as though euery worde should
 be waighed in a ballance. Some whetle and pipe so smal, as
 though it were a pigge whining for his bzeakefast. Some
 looke grimme and sterne with the Welchmans wagge, the
 Italian shrugge, and the precisian Snewill, as though hee
 came to fray the audience. And some stand so long about in-
 struding

Exod. 12.

strutting the soules, as though they had forgotten the people had any bodies, who doe not so much edifie as feede. ~~There~~ as a comely, graue and moderate behauiour in voice, gesture, and countenance, with a cleane sensible tongue, to deliuer his wordes plainely, distinctly, and modestly with discretion to order the matter aptly, pithily and brieuely, doth best instruct, swetest profite, and most edifie.

A good Preacher also must be wise, circumspect & discrete in choosing the seade most fit for the soyle: remembryng that as little chyldren may not alwaies be fedde with vineger & sharp sauce, but rather with milke & swete pappe: so though sometime it be necessarie to bryse and mollifie the hard stonie affections of mens harts, with the rigor of Gods feareful iudgements: yet rather to water them often with the swete comfortable dew of his mercies in Christ, according to the wise Physician, who tempereth his bitter medicines with swete syrops. We must not be high minded, wise in his owne conceit, nor curious in taking offence at euerie little trifle, but charitable in iudging the best of al men, and patient in bearing the infirmities of suill men, for common quiet sake: for from the beginning, the Church was neuer either so ripe in knowledge, or purged in manners, but that great imperfections remained. In the houses and families of godly Patriarks were alwayes some wicked impes. Amongst eight persons in the arke with Noah, was one naughtie packe. Amongest the twelue chosen Apostles with Christ himself was one Judas: and therfore, as if in Sodom there had bene found but tenne god men, the whole cite, had bene saued for their sakes: so though some of their fellow ministers lacke grace to line as they ought, yet would charitie rather beare with some badde, because of the good, then openly to deface & discredite their brethren because of some bad: The spirit of wisdom is louing & gentle. The Apostle S. Paul would not haue those that are endued with greater giftes to disdain their brethren hauing lesser, neither an elder rebuked rigorously, nor accusation receiued against him vnder 2. or 3. witnesses: But forasmuch as we are all fellow seruants, & none of vs without his imperfections, he would haue one to suffer and beare the weaknesse

Rom. 12.

2. Tim. 2. 24

1. Cor. 13.

Iohn. 4. 11

2. Tim. 2. 24

Gen. 9.

Mat. 26.

Gen. 18.

Mallem mul-

tos nocentes

condonare,

quam vnum

innocentem

condemnare.

Wisd. 1.

Rom. 14.

1. Tim. 5.

Phil. 2. 3.

neue

1. Cor. 12.

2. Pet. 4. 10.

1. Thef. 4. 11.
Gal. 6.

Rom. 14.

1. Cor. 12.

Rom. 12.

Mat. 25.

Luke 12.

Rom. 12.

Luke 21.

nesse of another, one to helpe and comfort another, that nothing be donethrough strife or vaine glozy, but in meekenes of mind, euery one to esteeme another better then himselfe: and wheras we haue diuersitie of gifts, and difference of administrations, as euery one hath receiued the gift, so one to minister to another, euery one to meddle with his owne businesse, knowing that euery one shall beare his owne burthen, and receiue his rewarde according to his owne labour: hee that stands, to take heede leaſt he fall: as for his brother, whether he stand or fall, that pertaineth to his owne maſter, who beſtoweth not his gifts alike vnto all men, neither will he require ten talents, where he gaue but one: to whom much is giuen, of him ſhall much be required. Some are indued with wiſdom, knowledge & iudgement, to diſcerne truth from falſhood, ſome with bitterance, memoꝛie and boldneſſe to inſtruct with tongue, ſome with godly deuotion, chriſtian charitie, and honeſt diſpoſition to teach by example of life and conuerſation: he that carryeth bricke and mortar may be a maſon, though not ſo expert as the maſter of the building: he that diggeth ground, may be a good gardener, though not ſo cunning as he that draweth the knot: he that cutteth the timber may be a good Carpenter, though not equall to him that contriuethe the houſe: Euen ſo the meaner ſort of miniſters, being honeſt men, working in the Lords vineyard in ſome meaſure, whether it be by writing, reading, or ſpeaking without booke, may be good Preachers, though not ſo fitte for the Pulpet as thoſe which are indued with greater gifts: and no doubt, their diligence in doing their beſt, ſhall be accepted with the poore widowes oblation. Though the Fletcher want ſtrength to draw the bow, yet is hee a ſpeciall meane to further ſhooting: though the Smith want ſkill to hold the plough, yet is he a neceſſarie inſtrument to helpe forward the worke: though the whetſtone cannot cut of it ſelfe, yet is it needefull to make ſharpe the ſiſthe: ſo, though ſome want the gift of memorie and boldneſſe to inſtruct by preaching with tongue, yet may hee be a profitable member in the Church, by teaching with penne. Our God is louing and gentle, and taketh in good part the good will euen of the pooreſt and ſimpleſt

simplest of his childezen: pardoneth their imperfections, accepteth their obedience, and rewardeth them as liberally as the greater.

A good Preacher also must be carefull to keepe in credit the authoritie of his office, not to vary in doctrine from his fellow labourers, neither to minisster any matter amongst the ignorant people that may breede contention or discorde. Finally, he must be a man of honest life and conuersation: for none can effectually teach the waie to die well, except himselfe bee such a one as liueth well. The Priestes of the olde Lawe were chosen without blemishe, to signifie they liues, without blame. The Apostle woulde haue them well tried to bee honest men, and of good repozte, before they be admitted into that reuerend function. He that will profite in teaching, must laboz with both hands, or els as fast as the one doth gather, the other doth scatter: as the one doth build vp, the other doth pull downe: hee must haue both Vrim and Thumim, knowledge and vertue, perswasion in words, and example in dedes, to thunder in doctrine, and shine in life and manners. True Christian religio consisteth not onely in bare preaching & dumbe hearing, but rather in deuout praying, vertuous liuing, & charitable woorking. It is naturally grafted in man to speak holily, praise god sayings, and desire rather to know much, than liue well. Knowledge (no doubt) is a godly gift, and a great blessing of God: yet knowledge without vertue, or learning without god liuing, are nothing els but as trees without fruit. At the last day we shal not be demanded how much we haue knowen, but how well we haue liued. What auayleth it a man to be able to define what faith and repentance is, not feeling Gods holy spirite woorking faith and repentance in his heart: or to tell a faire smooth tale in words, & yet stammer in his dedes, or to haue al the Scriptures & witty sayings of Philosophers at your fingers ends, & yet want grace to liue accordingly: or how is he able to gouern others, that hath no power to gouerne himselfe? Unto the vngodly, said God, Why doest thou preach my laws, or takest my Testament in thy mouth, whereas thou hatest to be reformed: he that imploiethe his tongue vnto vertue, & his dedes vnto vice,

Exod. 35.
Mat. 20.

Gal. 2.
Ephc. 4. 14.
Hiperius.

1. Tim. 3.
Titus. 1:

Leuit. 21.

1. Tim. 3.

Tit. 2. 7. 8.

Mat. 21. 3.
Act. 10. 4.

Mat. 23.

1. Tim. 3.

Psal. 50.

Psal. 50

is like him that carrieth treacle in one hand to resist death, and poyson in the other to take away life. A wicked liuer though his tongue be neuer so plausible, yet the infamy of his life decayeth all his doctrine and other gifts whatsoeuer: for it one praise that he saith, a number will blame that he doth. A teacher without vertue, is compared to a painted fire without heate, or a faire vizor put on a deformed face: or the shipwrights that made Noahes Arke to saue others, yet perished in the flood themselves: or an Idiot standing by the sea side, and seeing straungers passe by in daunger of the tide, crying vnto them, away, away, the tide cometh: who looking back, and seeing the foole stand still, begin to say one to another, surely this fellow doth but ieast, for if it were so dangerous as he saith, he would certainly make more hast away himselfe. **S. Jerom** saith, *Maius est voluntatem Domini facere, quam nosse.* A vertuous liber though he say litle, yet is he a good preacher, a good pillar of Gods Church, and a right Lay mans booke, whose honest life is a seale to confirme his doctrine.

Jerom,

Gods building is compared to a stone wall, the Magistrates & ministers, vnto squared stones framed on each side, and the people vnto litle ones filling vp in the midst: and if any of the squared stones chaunce to slip down, a number of the litle ones will follow: euen so, if the Magistrate, or teacher chaunce to fall, the people will follow after by heapes, yea if the one do but limpe, the other will halte right down, and therefore they especially must haue their rough knobs of vices helwen away, and be closely ioyned together with the mortar of vnitie and concord, not onely in respect of themselves, but also of the common people, whose affections euen by nature, do giue more credit to their eyes, then their eares, and be more aptly led by example then by perswasion: and therefore more aualleth deedes without wordes, then wordes without deedes. That good Emperour Alexander Seuerus, hauing sent for Origene to instruct him in Christs religion, would often say, that the concord, humilitie, patience and charitie which he saw amongst the christians did more moue and stirre him vp, to belieue that Christ was the Sonne of God,

God, then all Origenes beherment and learned perswasions.

To conclude, a good preacher hauing a good liuing, must be a good housekeeper. Peter was thre times commanded to feede his flocke, that is to say, by the iudgement of Saint Barnard, with sound doctrine, honest life, and good hospitalitie. When John Baptist sent his Disciples vnto Christ, to aske if it were he that should come, or that they shoulde looke for another: he bad them goe againe and tell John, not onely what doctrine they had heard, but also what woorkes they had seene, who did both feede the soules of his sheepe with heauenly doctrine, and example of vertuous liuing, and their bodies with materiall food of barly loaves and fishes, which did moze win the peoples harts, then all his wonderfull miracles and diuine Sermons which they saw and hard. A number in these dayes do beare a great name of singular Preachers, with fine eloquent tongues: but we finde not those good olde Parsones that were wont to preach in the plerall number, by example of good vertuous liuing and charitable hospitalitie. The people do heare much, but the poore can not finde their old reliefe: saying Preachers are good, but doing Preachers are better, happy is that parish where both hitteth in one man. But whosoever will marke it, shall finde that a meane learned Parson of an honest conversation, keeping a good house in his parish, shall perswade and profit moze in coming to one dinner, then the best Doctor of diuinitie which keepeth no house shall do by preaching a dozen solemn Sermons. And that Gentleman who keepeth a good house in the countrie, shall bee in better credit with the people for his liberalitie, then the best Orator or lawier in England for all his eloquence. We see by dayly experience, that the Commons are not so louing, trustie, nor obedient to their superiours, as they haue beene in times past: the chiefe cause whereof, (no doubt) is this: whereas heretofore they haue found good cheare to satisfie their hunger, they finde nothing now but faire houses, and faire wordes without either care of their cause, or filling of their malues. It is a true Proverbe, Where the gate of the Magistrate is

Iohn 21.

Barnard:

Matt. 11.

Mat. 14. 16

Mar. 6. 37

Luke 3. 11

Rom. 12. 13

1. Pet. 4. 9

Heb. 13. 2

Tobias. 4

Ioh. 6. 26

that against the subiect, there the heart of the subiect is shut against the Magistrate.

Touching the yonger sort of Ministers, it is a dangerous thing for them to be ripe too soone, & presume to venturie vpon waighty causes: such selfe willed, and selfe learned, become hurtful members in the Church. Where wise men can keepe moderation and order, such rash soles, through ignozance fall often into errorrs. It is an old Proverbe, the more soyle the more impudent: ignozance hath alwayes the boldest face: emptie vessels make loudst sound, & such as haue least to say, are commonly most bold to speake: none so forwarde as blinde bapard. Unskillful Hypercian blushed not to trouble Percy with his rusticall dances, befoze whom cunning Dyphens was ashamed to tune his harpe: such arrogancie (no doubt) hath bin a great hinderance vnto learning. Many might haue come to wisedom, if they had not thought themselves there already. There is a certaine foresight, vnto the which vnripe yeres can neuer come, til age bying discretion. Our iudgements are but weake, our appetites variable, our senses deceiuable, and our desires vnprofitable: the dayes of our life are short and euil, and the knowledge we learne in long time vnperfect, and full of errorrs: for as it is proper to God onely not to erre, so it is naturallly giuen vnto man, seldom to hit the truth. And therefore yong men cannot be deepe of iudgment, because wisedom is gotten by experience, and experience in long time. Truth is called the daughter of time, and time the mother of truth: he is wise that can perceiue his owne ignozance. S. Bernard alloweth better of him that humbly confesseth his ignozance, than of him who proudly presumeth of his knowledge: It is more tollerable (sayth D. Some, to open the Church doore to a simple Minister, than the pulpit to a presumptuous preacher: the ignozant are euil, the negligent worse, but the impudent and hairebrained worst of all. S. Paul would take vpon him, to know nothing but Christ crucified, and his owne infirmities. S. James would haue men quicke and ready to heare, but slow and circumspect to speake. S. Peter exhorteth yong men to decke themselves with humilitie & lowlines of mind, and to submit themselves to their elders: so sayth

Barnard
D. Some
There is
more hope
in a foole,
than in him
that is wise
in his owne
conceit.
Prou. 26.
1. Cor. 2.
James. 1.
Peter. 5.5.

sayth Iesus Syrach, go not from the doctrine of thy elders: & Eccle. 8.
 in another place, despise not the Sermons of such Elders as
 haue vnderstanding (sayth he) but acquaint thy self with their Eccle. 8.
 wise sentences, for of them thou shalt learne wisdom: the
 Prophet Esay in his time thought it a thing intollerable, for
 pyckheaded boyes to presume against their elders, or persons
 of low degree against the honorable. Wise Socrates confessed
 that all the time he had bene student in Athens, he had
 learned only this lesson, to know that he knew nothing: who
 noting the heat and rashnes of youth, affirmed it the greatest
 vertue in a young man to acknowledge his owne weaknesse,
 and to attempt nothing too much: Pythagoras inioyned
 his scholers to five yeres silence, before they should take vpon
 them to teach others: Plato maketh Sara the image of di-
 ninitie, and Agar the figure of humane sciences, as necessarie
 handmayds, wishing young men to dwel verie long with A-
 gar, before they venture vpon Sara, who will not be fruitfull
 till riper yeres: a good tree is not knowne by the leaues and
 blossomes in spring time, but the fruits being through ripe in
 haruest: Christ himselfe remained thirtie yeres in vertuous
 living, before he began to publish his doctrine to the world: so
 he that will be a fruitfull teacher must first win the name of
 a good vertuous liner. As deepe waters seme not to runne be-
 cause of their stillnesse, so when arte and learning is planted
 in a good vertuous nature, hee croudeeth not in to utter his
 stuffe, til age bring experience, and such in time become an-
 cient graue Fathers of profound iudgement, who hauing skill
 to discern, cunning to instruct, and discretion to govern, are
 men onely fit and meet for such a reuerend function & charge-
 able office, as a publike Preacher is. It were much better for
 the yonger sort of Ministers to forbear the Pulpit, and give
 themselves to distinct reading of the holy Scriptures & godly
 homilies, and ble catechising, which is a verie profitable kinde
 of teaching, til age bring discretion, and learne to preache lesse,
 and liue better. But they are so greatly delighted in hearing
 themselves speake, that they disdaine publike reading of the
 holy Scriptures, and condemne it as a thing intollerable, as
 though it belongs not to the preaching of the gospel, which is
 nothing

Esay. 3.

Luk. 3. 23.

Chitreaus.]

nothing else but to teach and instruct the people in faith and good manners: and whether it be done by writing, reading, or speaking without booke, so they be taught, the spirit of God doeth woork effectually, as well by the one as the other, though not in like measure: When S. Paul did write vnto the Romanes, no doubt he preached vnto them: When Moses read Moses law vnto the people, no doubt he preached vnto them: When Barucke read Jeremies sermons vnto the Israelites, no doubt he preached vnto them: when Iosua read the whole law before the congregation, no doubt he preached vnto them. Moyses had in euery Citie those that preached him (sayth the Cuangelist) seeing he was read in the Synagogue euery Sabbath day: the Apostle S. Paule exhorted Timothy to giue attendance, as well to reading as exhortation and doctrine, charged the Thessalonians that his Epistle should be read vnto all the brethren the saintes, & taught the Ephesians that by reading of his Epistle, they might knowe his vnderstanding in the ministerie of Christ. Tertullian calleth the reading of the Scriptures the feeding of our sayth, the Cuangelist saith, they were written for our learning that we might beleue and liue, and are so plaine and easie, (sayth the Psalmist) that they giue light and vnderstanding euen to the simple: wherein our Saviour Christ hath plainly renewed vnto vs his fathers will, and made his name manifest vnto men: happie is he that readeth (sayth hee) and those that heare & keepe the prophetic of this booke: and if the holy Scriptures seeme darke or hidden to any (saith the Apostle) it is onely to those that are lost, who the God of this world hath blinded: and I thinke verily that a mans conscience is more moued, better edified, and soundlier satisfied by the onely words of the text distinctly read, then by long tedious discourses of mens inuentions, and more profited by reading of one godly homely, wherein the truth is plainly opened and proued, and false doctrine confuted, being wel penned in good Method and order to helpe the memorie, then by a dozen of such verball vnlearned and contentious sermons, as dayly procede from our young fantastical bystarts, which by waxing, adding and diminishing at their pleasure, doe rather ingender

malice

2. Eddr. 8.

Exod. 24.

Deut. 31.

4. King. 33.

Baruk. 1.

Jerem. 36.

Iosua. 8.

Act. 15. 21.

13. 27.

1. Tim. 4. 13

1. Thef. 5. 27

Ephes. 3. 4.

Tertulian.

Iohn 20.

Psal. 119.

Iohn 17.

Apoc. 1.

2. Cor. 4.

malice and sedition in the heartes of the hearers, then worke any good effect. The word doth not edifie the lesse because the eye of the speaker is turned downe to the booke, but rather the booke is a meane to keepe his tongue within compasse of trueth, and sure it were much better for the people to be but meanely fed with good wholesome dyet, then puffed up with meat infected with poyson: course household bread is more healthfull then fine manchet mixed with grauell: as of sound and godly knowledge with mekenesse, charity, and true deuotion, & with they had more then they haue, so were it better, that of such knowledge as makes these hoat talkers and contenders to swell so bigge, and seeme so wise in their owne conceites, they had lesse then they haue: they starue not for too little, but rather surfet with too much.

Touching our women preachers, I blush in their behalfe, in calling to mind the vnthamefast boldnes of that sere in this our crooked age: women are taught in the holy scriptures, not to imitate their grandmother Eve in blurring the office of teaching, neither the exāple of their sister Miriam, in grudging against Moses, neither such proud Iesabels as boldly dare blurpe the name of a Prophetesse to deceiue the seruantes of God, neither such Idle tattlers and busie bodies, as wander about from house to house speaking things which are not comely, whose eares itching for nouelties, doe get them a heape of teachers, after their owne lustes, euer learning, and neuer able to come to the truth, hauing a similitude of godlinesse, but haue denied the power thereof, neither to prompse themselves in gorgeous attire like proud lecherous Menus, or Helen of Troy, who were more honored for their beautie, then their honestie, but in the feare of God to learne in silence with all submission, and if they doubt of any thing, to aske their husbands at home, to decke themselves with the modest sobriety of Anna, the humble obedience of Sara, and the thamefast chastitie of Susanna: not boldnesse in women, but blushing is the right colour of vertue.

Finally the Apostle exhorteeth to auoide strife and contention, and studie to be quiet and agree together, because we are brethren. Brethren by nature, brethren by calling, and brethren

Gene. 3
Numb. 12
Apoc. 2. 20

1. Tim. 5. 13

2. Tim. 4

2. Tim. 3.

5. 7

1. Pet. 3. 3

1. Tim. 2

11. 9

1. Cor. 14

34. 35

1. King. 1

Gen. 18.

1. Cor. 7.

1. Pet. 3

1. Cor. 1. 10

12. 13

Ephe. 4. 4. 5. Catholik Church to our mother, and one Iesus Christ to our
 16. redeemer, all branches of one vine, sheepe of one fold, and fel-
 Philip. 3. 16. low seruants of one house, all partakers of one baptisme, one
 Gen. 13. faith, and one hope of saluation. Let vs therfore say one to a-
 Psal. 133. nother, as Abraham says to Lot, I pray thee let there be no
 strife betwene thee and mee, neither betwene thy heardmen
 Ioh. 13. 35. nor mine, for we are brethren. O how good & pleasant a thing
 it is (saith Dauid) for brethren to dwell together in vnitie: by
 this shall all men know you to be my disciples, (sayth our sa-
 uiour) that you loue together as brethren. It is written how
 the mother of Seneca, seeing two of her sonnes hauing thei-
 daggers drawen in thei- hands, the one ready to slay the o-
 ther, caught them both in her armes, and shewed them her
 breasts, my deere children (quoth she) what do you, behold my
 breasts that nurse you both, you are brethren. Euen so the
 Church of God, which hath nursed you with her breasts, and
 brought you vp in the knowledge of the truth, most earnestly
 both desire and beseech you with her teares, that as you will
 haue her continue your louing mother, you will be kind and
 gentle one to another, and liue together as brethren, agree
 together as children of one family, toine together as stones of
 one building, grow vp together as vnps of one stock: hold to-
 gether as members of one body, and one help to beare ano-
 thers burthen, as fellow labourers of one work: that with one
 hart, one will, and one voyce, we may together praise, hono-
 ur, and glorify our louing redeemer for euer, Amen.

1. Pet. 2. 5.
 Ephe. 2. 20.
 Ioh. 15. 5.
 1. Cor. 12.
 Mat. 20.
 Rom. 15. 6.

FINIS.

4

A COLLECTION
OF CERTAIN LET-
TERS AND CONFERENCES
LATELY PASSED BETWIXT CER-
TAIN PREACHERS & TWO
PRISONERS IN THE
FLEET.



See Crynes. 7AA.